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FAITH AND LEADERSHIP: THE SPIRITUAL JOURNEYS
OF TRANSFORMATIONAL LEADERS

by

Rita M. Marinoble

A dissertation submitted in partial fulfillment
of the requirements for the degree of

Doctor of Education

University of San Diego

1990

Dissertation Committee

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FAITH AND LEADERSHIP: THE SPIRITUAL JOURNEYS
OF TRANSFORMATIONAL LEADERS

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Transformational leadership, as it has come to be understood in the study of leadership, is a relationship among people that is characterized by mutual purposes that transcend daily concerns--purposes directed in some way toward the common good. Transformational leaders hold and articulate vision, shape values, and engage themselves and others in efforts that somehow benefit the human community.

Faith development and the spiritual journey can be viewed as providing a context for transformational leadership because they involve an individual's search for self-transcendence and ultimate meaning in life. This search is a process that includes movement towards wholeness and integration by living responsibly and responsively in community with others.

There are scattered references in the literature about the relationship between faith and leadership, but they fail to provide an in-depth look at the dynamics involved in this relationship. If these dynamics are to be understood more fully, access must be gained to the spiritual lives of transformational leaders.

This research examined the relationship between faith and transformational leadership by undertaking an in-depth study of the spiritual journeys of ten transformational leaders. The purpose of the study was to develop a clearer understanding of the ways in which faith and the spiritual journey interact with the process of transformational leadership.

The study utilized the phenomenological method of research. Data were obtained through two interviews conducted with each participant. During these interviews, participants reflected on their spiritual journeys and shared as much as possible about the process of their leadership.

Findings of the study showed that faith holds a wide range of meanings among the leaders interviewed. Faith was viewed as foundational to their leadership by some, but not all, of the participants. Most saw an interactive relationship between their leadership and their spiritual journeys. All participants described life events that changed their faith perspectives and impacted their leadership. These leaders enact their faith through their leadership primarily by the nature of the vision they use to guide their organizations and communities. Most of the leaders have experienced spiritual change through their leadership, usually as a result of being open to full participation with others in the leadership relationship.

DEDICATION

To Toby
who stood by faithfully,

To Barbara
who gave me time,

and

To Baby Elena,
who surprised me at the finish line.

ACKNOWLEDGEMENTS

Many wonderful people have contributed to my completion of this study and to my achievement of the doctorate.

I wish to thank my parents, Mary Marinoble and the late James Marinoble, for the strong educational foundation they provided me during my childhood and young adulthood.

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Finally, I wish to express deep appreciation to the women and men who participated in this study. Their honest and open sharing has made an important contribution towards the further understanding of the relationship between faith and transformational leadership.

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CHAPTER I

INTRODUCTION

Statement of the Issue

Today, perhaps more than ever in human history, a better understanding of leadership is needed at all levels of society. In recent years we have witnessed unprecedented changes in the political, technological, and social fabric of our world. As we confront these changes and the challenges they bring, we must probe more deeply than ever before into ourselves, our relationships with one another, and our relatedness as inhabitants of a common planet. An important aspect of this probing is taking place in the field of leadership studies. The nature of leadership, along with its imperatives for the future, remains a vital source of inquiry as we seek to improve the human condition.

Developing an adequate and useful understanding of leadership has proven to be a formidable task. Bennis and Nanus (1985) stated that "leadership is the most studied and least understood topic of any in the social sciences" (p. 20). More recently, Rost (1988) suggested that while a plethora of information exists about the content of leadership, far too little has been learned about the process of leadership as a dynamic relationship among people. This

undoubtedly is because content is more readily observed, while process involves the complex, ambiguous, and largely intangible aspects of human experience.

Imperfect as it may be, our present understanding of leadership provides important clues about new directions that must be taken in studying the leadership process. Burns (1978) laid important groundwork by articulating the notion of transformational leadership. This is leadership that is guided by end values such as freedom, peace, justice, and equality. It is a relationship that is characterized by fusion of purpose among leaders and followers. This shared purpose transcends the claims made by everyday wants and needs, elevating all participants to higher levels of motivation and aspiration. This means, for instance, that while organizations may place importance on profits or products or achievement of short-term goals, such importance exists within a broader framework of meaning. This framework allows organizational members to experience themselves as valued and valuable, and to place the activities of the organization within a larger context of contributing in some way to the human community.

Building upon Burns' foundational work, many leadership scholars have focused on the creation and articulation of vision, or organizational mission, as a primary activity of transformational leaders. Kanter (1983) suggested that the accomplishment of substantive organizational change arises primarily from the ability of leaders to create visions and

engage others in pursuit of those visions. Peters and Austin (1985) contended that the vision of leaders is what provides the impetus for energy that guides organizational purpose. Gardner (1986) pointed out that people in organizations will endure considerable hardship if it occurs within a framework of shared vision and meaning.

As we begin to think more deeply about the transcendent purposes and the shared visions that are embodied in transformational leadership, we arrive at a new level of inquiry. What is it that enables those involved in the leadership relationship to engage in the transcendent purpose and to build the shared vision? How are persons engaged in leadership truly bound together? Why do they remain committed to the process, often against great odds? One avenue towards answering these important questions takes us into waters largely uncharted by leadership theory--the area of faith and spiritual development.

Although the terms faith and spiritual development are not easily defined, an examination of a few efforts to do so reveals substantial connections to our growing understanding of leadership. Over three decades ago, Tillich (1957) defined faith as "the state of being ultimately concerned" (p. 1). More recently, Fowler and Keen (1978) described faith as a universal aspect of the lives of all persons, regardless of whether or not they are religious believers. They further suggested that faith is relational in nature and that it involves love, hope, risk, and commitment. In a

discussion of spiritual development research, Leean (1988) noted that a recurring theme is the human yearning for experiences of self-transcendence. Legere (1984) stated that spirituality provides the ultimate context in which human beings understand themselves and relate to one another. In a commentary on the world's great spiritual leaders, Roof (1989) pointed out that while their actions spring from a particular tradition, their message has broad appeal. These leaders have vision, integrity, and passion that arise in context but transcend context with a universal message that springs from the deepest longings of the human heart.

These concepts of ultimacy, transcendence, and relatedness that describe faith and spiritual development can be juxtaposed with the notions of transcendent purpose and shared vision that describe transformational leadership. In making that juxtaposition, I have concluded that leadership studies would benefit by becoming better acquainted with the processes of faith and spiritual development.

A few preliminary contacts already have been made in the acquaintanceship I have proposed. Bennis and Nanus (1985) stated that visionary leadership must call forth the spiritual resources of people in organizations. Greenleaf (1982) suggested that all effective leadership springs from faith. The spiritual aspect of leadership was mentioned briefly in a recent commentary on health care administration (Farran, Fitchett, Quiring-Emblen, & Burck, 1989). These authors urged that more attention be given to spirituality in

providing leadership training for health care professionals. Speaking more broadly about leadership, Haughton (1989) called for prophetic spirituality among those who wish to bring hopeful leadership to a troubled world. She explained that this spirituality would create new possibilities, envision change for world improvement, and energize others towards realization of such visions.

Red Scott, a recent recipient of the Horatio Alger Award given by the Association of Distinguished Americans, interviewed persons who previously received this award. In every case, these leaders pointed to belief in God or a higher power as being foundational to their successful leadership (R. Scott, personal communication, March 16, 1988). In a discussion of the spiritual dimension of leadership, Ritscher (1986) proposed that true leadership recognizes and taps higher places in people, allowing them to experience life in an integrative way that goes beyond their individual selves. Hall (1984) related leadership development to spiritual maturity, suggesting that the most highly developed leaders are those who view the world as a sacred mystery to be cared for by all who dwell within it.

Although they are thought provoking, these scattered references to the relationship between leadership and faith fail to provide an in-depth look at the dynamics involved in this relationship. If these dynamics are to be understood more thoroughly, we must gain access to the spiritual lives of leaders in order to determine more clearly the role of

faith in the leadership process. There is a notable absence in the literature of any extensive study along these lines. If faith does, in fact, provide a context for the exercise of transformational leadership, it is important to examine why and how this occurs. In my view, this examination can best begin with information obtained directly from persons engaged in transformational leadership.

Purpose of the Study

This research examines the relationship between faith and transformational leadership by undertaking an in-depth study of the spiritual journeys of ten people identified as transformational leaders. The purpose of this study is to develop a clearer and more extensive understanding of the ways in which the development of personal faith interacts with the process of transformational leadership.

It is plausible that this interaction takes place in different ways for different individuals. It also is plausible that the interface of the spiritual journey with the leadership process occurs in varying degrees for each individual. The study explores these differences and varieties, along with the commonalities that are found among the ten study participants. This exploration is designed to produce a fuller and richer perspective on the role of faith in transformational leadership. It also is designed to discover more about the ways in which leadership experiences influence the spiritual journeys of those who lead.

Research Questions

This study seeks to answer the following questions:

1. To what extent do transformational leaders identify faith and spirituality as foundational to their leadership?
2. How do transformational leaders describe their faith perspectives and their spirituality?
3. What life experiences have particularly influenced the spiritual development of transformational leaders?
4. In what ways do transformational leaders enact their faith perspectives within the communities and organizations in which they lead?
5. How do the spiritual journeys of transformational leaders influence or change their views and/or styles of leadership?
6. How do the leadership experiences of transformational leaders influence their faith and spiritual development?

Significance of the Study

As the field of leadership studies continues to expand its horizons, it will be important to incorporate insights from a variety of disciplines and perspectives. This study is significant because it examines a dimension of leadership that has not yet been explored to any great extent. Faith is a dynamic process that provides, in essence, a context for life experience. It follows, then, that those whose life experience includes transformational leadership will have that experience within the context of their faith journey.

Learning more about the spiritual journeys of these leaders should provide leadership scholars with important new insights about the nature and process of transformational leadership.

Such insights may also benefit institutions of higher education that are engaged in leadership development. As more is learned about the relationship between faith and transformational leadership, these institutions may begin to create leadership programs that integrate faith perspectives into their courses of study. Such programs might, for instance, explore faith and spirituality issues related to leadership in the same way that current programs examine political, cultural, and ethical issues.

Results of this study might also be used in the development of leadership language that includes the faith dimension. This language could be of assistance to transformational leaders as they articulate vision and communicate with others who are engaged with them in the leadership process. Since faith involves responding to the ultimate questions of life, a leadership language that incorporates the faith dimension may become especially important for transformational leaders who emerge to face the challenges of life in the 21st century.

Definition of Terms

Four terms are central to this research. The first three terms--transformational leader, faith, and spirituality

--are defined from information drawn directly from the literature. The fourth term--spiritual journey--is my own definition based on a synthesis of the literature on faith and spirituality.

Transformational Leader: A person who participates with others in an influence relationship that is grounded in mutual purposes (Burns, 1978) which ultimately are directed in some way towards a vision of the common good (Rost, 1988). In this relationship, the transformational leader is actively engaged in articulating the vision (Meyer, 1984; Richards & Engel, 1986; Sergiovanni, 1984) and shaping the values that guide the vision (Deal and Kennedy, 1982; Peters & Waterman, 1982).

Faith: A central aspect of a person's life orientation (Fowler & Keen, 1978) that involves "finding and making meaning of life's significant questions, adhering to that meaning, and acting it out" (Religious Education Association, 1987, p. 6).

Spirituality: An openness to both the rational and the nonrational dimensions of reality (Davis & Weaver, 1982) that includes a striving for that which is above and beyond oneself (Knight, 1987).

Spiritual Journey: A lifelong process of introspection and interaction during which faith development and spiritual maturation take place. A person's spiritual journey includes the ongoing quest for deeper meaning in life, the periodic resolution of faith crises, and the continual movement toward

personal wholeness and integration by living responsibly and responsively in community with others.

Assumptions and Limitations

Participants in this study agreed to discuss their spiritual journeys and their leadership experiences as openly as possible. It is assumed that the data obtained from participant interviews represent the genuine and individual perspectives of each leader who was interviewed.

Although the interview responses were highly individual, I used a standard set of questions to guide the interview process and I conducted all interviews myself. Participants were given the opportunity to clarify the meaning of the questions as needed. It is assumed that all participants received adequate guidelines enabling them to provide relevant data for the study. It is further assumed that the follow-up interviews conducted with each participant provided sufficient clarification and expansion of data obtained in the initial interviews.

There were an equal number of female and male participants in the study. Participants were drawn evenly from both public and private sector leadership positions. It is assumed that this diversity among participants allows the study to be somewhat representative of the diversity of leadership that exists in the larger community.

The existing body of research about transformational leadership has emerged largely from the Western culture.

Admittedly, the end values ascribed to transformational leadership (e.g. freedom and equality) are not held in the same way throughout the world. Therefore, the scope of this study is limited to transformational leadership as it has been conceptualized in Western society.

Since in-depth interviews were used, only ten participants were involved in the study. All participants were drawn from San Diego County, California. These limitations in sample size and geographic area make it impossible to generalize the findings of the study. However, such generalizability is not to be expected from the phenomenological method.

The results of this study represent, in essence, the spiritual journeys of ten leaders. While this qualitative approach limits the generalizability of the findings, the in-depth nature of the study provides a richness of data that cannot be obtained by other methods. This richness is essential for a thorough exploration of the research questions of the study.

CHAPTER II

REVIEW OF THE LITERATURE

The literature review is divided into four major areas. Since this study explores faith and spirituality in relation to transformational leadership, the review includes separate sections on each of those three areas. While faith and spirituality are related processes, they often are discussed separately in the literature. In this review, the faith literature is examined first, followed by the literature on spirituality and the spiritual journey. The third section of the review examines the literature on transformational leadership, and the fourth section is a synthesis which ties together the major themes found in the first three sections.

Faith

Beginning in 1981, the Religious Education Association undertook a seven-year project designed to study faith development in the lives of adults. The study combined data from an extensive Gallup poll with a series of in-depth individual interviews. Three important aspects of the Religious Education Association's study provide a framework for reviewing the literature on faith. First, the study was based on the assumption that faith involves issues of

ultimate concern, such as questions about the existence of a higher being or deity and the meaning of life and death. Secondly, the study explored the concept of faith as developmental in nature, with a chief conclusion that crisis experiences, both positive and negative, are important factors in the maturation of faith. Finally, the study affirmed the notion that well-developed faith involves both belief and action, including some level of commitment to social issues and the welfare of the human community (Religious Education Association, 1987).

The Ultimate Aspect of Faith

In examining the nature of faith, Fowler and Keen (1978) pointed out that faith and religion are not synonymous. They suggested that faith contains an aspect of universality which is not necessarily informed by the creeds and liturgies of religious tradition. Fontinell (1989) concurred, stating that faith is an activity not limited to formal religion or belief in God, and that all humans are in some way believers. Egan (1989) noted that even persons who profess atheism demonstrate a sensitivity to evil and injustice in the world. He contended that this sensitivity arises from an experience of the ultimate value and meaning of human life. According to Mason (1989), this experience leads to a personal orientation that is grounded in the conviction that what we do actually matters in a profound and significant way. In its extensive study of faith issues, the Religious Education Association (1987) found that a person's involvement in

organized religion does not correlate directly with faith development. For those who do have a religious affiliation, however, what is vital to faith development are those relationships within the church community which encourage the individual's quest for ultimate meaning in life. It is this quest for meaning--by religious and nonreligious alike--that lies at the heart of the ultimate aspect of faith.

Parks (1986) stated that the chief task of faith is "to compose a trustworthy ultimacy" (p. 32). Rahner (1978) described ultimacy as a transcendental orientation wherein the individual experiences others against the infinite, or absolute reality, which many choose to call God. Rahner conceptualized human beings as spirit-in-the-world, and the person of faith as one who behaves responsibly toward God, self, and others as a result of being able to place life in an ultimate context.

By placing life in this ultimate context, the person of faith is able to more effectively resolve the crises which are an inevitable part of the human condition. Budd (1989) described the faith life as a kind of pilgrimage wherein the individual is engaged in "a search through a dark and unknown territory for one's essential self" (p. 123). This darkness is especially felt at times when all that seems to hold one's life together has somehow failed. It is in such moments of crisis that one must decide if the darkness represents the meaninglessness of despair or the reverent night of hope (Rahner, 1983).

Although it originated over half a century ago, Buber's (1937) seminal work in developing the concept of the I-Thou relationship remains important to a current understanding of the ultimate issues of faith. In the I-Thou relationship, humans respond to life with the fullness of their being, enabling them to meet others and God in the context of ultimate reality. This reality includes a glimpse of eternity, which not only is central to the ultimate concerns of faith, but also places faith in the midst of life. As Rahner (1978) pointed out, faith does not surmount reality or add a heavenly dimension to life. Rather, it confronts us with the depth of life, leading us to live with love, hope, freedom, and responsibility.

Faith as a Developmental Process

Confrontation with the depth of life is a process that takes place over time, hence the developmental nature of faith. Erikson (1963) postulated eight stages of psychosocial development that occur over an individual's life span. Each stage involves resolution of a crisis, resulting in the attainment of an important psychosocial strength. These strengths begin with hope and progress toward love, care, and wisdom. Later, Erikson (1982) suggested that faith is the proper term to describe the highest form of matured hope in the developmental process. Erikson also found that his theory of ego psychology could not explain all dimensions of life. He developed the concept of the I--a transcendent sense of self that is always in dialectic with the ego. He

proposed that the I arises out of one's experience of the sacredness and mystery of life, and he concluded that the fully developed human being must bring the absolute to bear on the psychosocial world.

Fowler (1981) did extensive research involving the developmental nature of faith. He proposed a faith development model consisting of six hierarchical stages. In very general terms, these stages find the individual progressing from literalism and conformity toward self-actualization and dialectical thinking. Although widely known and respected, Fowler's theory has met with strong criticism as well. A chief critic is Ford-Grabowsky (1987), who contended that Fowler's thought proceeds from the logic theory of Piaget and the moral development theory of Kohlberg, thereby presenting only a cognitive, rational basis for faith development while neglecting the affective and unconscious elements that are essential to a full understanding of the process. She further suggested that Fowler's theory collapses because the early stages deal strictly with ego development while the later stages stumble into the self-transcendence that is part of the spiritual maturation process.

In the final report of its faith development study, the Religious Education Association recommended the generation of alternatives to Fowler's stage theory. These alternatives should explore faith dynamics in less hierarchical ways in order to include the diversity and variety of human

experience and faith patterns (Religious Education Association, 1987). Carmody (1984) concurred, suggesting that linear models of faith development are inappropriate. She proposed a helical model that spirals upward but also allows for going back to earlier faith issues that may be unresolved. More recently, Ford (1989) presented a spiral model that emphasizes possibilities for faith development during all phases of a person's physical, mental, and emotional growth. She also pointed out that all types of life crises and transitions provide opportunities for a deeper grasp of life's meaning, leading to faith maturation.

Such crises and transitions, which often are accompanied by a sense of loss of meaning in life, necessitate the exploration of new ways of structuring one's experience (Howe, 1989). This exploration not only requires courage, but also results in a maturation of faith as shattered dreams and assumptions are challenged (Parks, 1986). Thus, as Leean (1988) explained, faithfulness requires an openness to one's capacity for developing new perspectives and achieving new potentials. This development can occur only when doubt and risk are accepted as part of the process. Fontinell (1988) stated, "Continuous and inescapable risk and existential doubt are ever-present constitutive dimensions of a reflective faith experience" (p. 141).

A metaphor presented by Colapietro (1989) provides an effective summary of the developmental nature of faith. He likened the faith process to the growth of a tree. The tree

grows by striking deeper and stronger roots while also remaining open to reaching new heights. Likewise, the growth of faith requires both rootedness and openness, which arise respectively from the appropriation of traditional wisdom and the continuous adaptation to present life experience.

The Enactment of Faith Commitments

Tillich (1957) affirmed that "there is no faith without participation" (p. 100). Actions following from beliefs is a recurring theme in the faith literature. Groome (1988) explored faith formation among educators, reporting that the chief influence in the lives of participants was some other person or persons who lived out their faith principles on a daily basis. When asked to give their definition of faithfulness, many people used traditional religious language, but most often they mentioned the idea of beliefs reflected in actions as an integral component of their concept of faithfulness (Diehl, 1987).

Koestler (1964) suggested that all great persons in history--even those who professed no religious beliefs--based their lives and their work on "an act of faith: the belief that there is a harmony of the spheres" (p. 267). One such person was Dag Hammarskjold, who served as Secretary-General of the United Nations until his death in 1961. His visionary leadership transformed the United Nations into an instrument of peace and world order. Hammarskjold's book, Markings, provides a testament of personal faith recorded over 35 years of his life as a public servant. In a commentary on the

book, Van Dusen (1969) noted that one of its chief unifying themes is the life-commanding faith which seemed to guide Hammarskjold's leadership. Van Dusen also pointed out that beyond its intrinsic worth, Markings is notable for the fact that its deep reflections on faith were not achieved in isolated retreat but rather in the midst of the world's most urgent business--the search for global harmony and peace. In essence, Hammarskjold's sense of public duty, embodied in his life's work, was his faith in action.

Persons in Biblical history also provide insights about the ways in which faith commitments are enacted. Legere (1984), in an effort to dispel the notion that faith relates only to interest in a higher realm, recalled that Jesus and other Biblical leaders made it clear that humanitarian action is a vital part of the faith journey. In his letters to the Corinthians, Paul urged them to form a community of faith by which they could transcend themselves in the spirituality of loving relationships among one another (Reed, 1983).

Since faith development demands vulnerability and change, a supportive environment is essential (Parks, 1986). Such an environment allows for the enactment of faith commitments in relationship with others. Buber (1937) stated, "All real living is meeting" (p. 11). Today, over fifty years hence, his succinct message still applies to the carrying out of faith commitments. These commitments, though arising from each individual's pursuit of life meaning, can be met only in the living out of relationships with others.

Fowler and Keen (1978), in an exploration of the concept of faith commitments, tied this theme of faith in action together with the previously discussed themes of ultimacy and the developmental nature of faith. They emphasized that faith commitments are both interpersonal and institutional, developing gradually over a lifetime and arising from the individual's desire to act upon the principles of faith in a way that contributes to human welfare. They further suggested that it is the individual's experience of an ultimate environment (e.g. the Judeo-Christian Kingdom of God or Teilhard de Chardin's Divine Milieu) which provides the larger framework of meaning in which faith commitments are made and maintained over time.

Spirituality and the Spiritual Journey

Erickson (1987) noted that dictionary definitions of spirituality usually relate it to the intangible and the supernatural, and that many people equate spirituality with religion. In an attempt to define a spirituality that is useful for daily life, he finally concluded that use of the term spiritual is "theobabble" (p. 204). A somewhat humorous example of such babbling was presented by Stringfellow (1984) in describing the plethora of connections and allusions that can be associated with spirituality. He stated:

Spirituality may indicate stoic attitudes, occult phenomena, . . . , yoga discipline, escapist fantasies, interior journeys, an appreciation of Eastern

religions, ... , meditations, jogging cults, monastic rigors, mortification of the flesh, wilderness sojourns, political resistance, contemplation, abstinence, hospitality, ... , the efforts of prayer, obedience, generosity, exhibiting stigmata, entering solitude, or, I suppose, among these and many other things, squatting on top of a pillar. (p. 19)

Fortunately, a thorough examination of the literature does provide some thoughts that are useful in gaining a clearer understanding about spirituality and the spiritual journey.

The Nature of Spirituality

Several authors have discussed the important distinction that must be made between spirituality and religion. Acklin (1986) suggested that spirituality involves an experience of awe and reverence in response to the mystery of life beyond the self, while religion is a cultural institution that facilitates expression of that experience. Along similar lines, Legere (1984) distinguished spirituality from religion, stating, "Spirituality has to do with experience; religion has to do with the conceptualization of that experience. Spirituality focuses on what happens in the heart; religion tries to codify and capture that experience in a system" (p. 376). Building on this distinction, Canda (1986) set out to extract an understanding of spirituality that is not limited to any particular religious belief system. He talked with persons from the Buddhist (Zen), Christian, Jewish, existentialist, and spiritist (shamanic)

religious traditions. His report conceptualized spirituality as the gestalt of human development, the central dynamic of which is a person's search for a sense of meaning and purpose. This search is carried out in relation to self, others, the nonhuman world, and the person's concept of the ground of being, be it theistic, nontheistic, or atheistic.

The word spirit is derived from the Hebrew word for breath, i.e. the essence of life. With this in mind, Zappone (1988) suggested that a proper understanding of spirituality must move beyond the sacred/secular dualism to touch the lives of all people. Leean (1988) concurred, suggesting that the realm of spirituality must not be limited to the mystics or the theologically astute. She contended that spirituality is a common human yearning for transforming experience, springing from an awareness of a transcendent principle variously identified as God, Spirit, superconscious, or the higher self.

In discussing these various ways of identifying the transcendent principle, Keen (1983) stated, "They are all designed to make the existential affirmation that there is a bond between the self and the cosmos, that every being is within Being, that human consciousness is interior to the consciousness that informs all things" (p. 192). This notion was expressed similarly by May (1982), who suggested that each person has an awareness in which individual experience takes place, but these awarenesses are rooted in a larger consciousness that embraces all of humanity.

Connecting with that larger consciousness, which often involves moving beyond rationality, is a recurring theme in discussions about spirituality. Rahner (1978) explained that the human spirit represents a dynamic desire for experiencing the whole of reality. According to Macquarrie (1972), this reality "is not exhausted by the things we discern by the senses" (p. 44), and spirituality must include the nonrational domain. Budd (1989) agreed, suggesting that spiritual enlightenment comes from developing a relationship to what is beyond our consciousness.

The importance of such a relationship was expressed aptly by Hammarskjöld (1983), who wrote:

God does not die on the day when we cease to believe in a personal deity, but we die on the day when our lives cease to be illumined by the steady radiance, renewed daily, of a wonder, the source of which is beyond all reason. (p. 46)

Whyte (1962) suggested that theologians or mystics who believe in an unknown God are not the only people who can relate to a spirituality that includes the nonrational domain. He pointed out that thinkers and scientists in many respects believe in an unknown order, which also requires a considerable measure of nonrational devotion.

Spirituality is often related to notions of transformation and self-transcendence. Ellison (1983) described spirituality as an integrative and transforming experience which gives life a meaning that transcends the

self. Tellis-Nayak (1982) spoke of a network of meanings that comprises one's spirituality. This network both unifies and transcends the biological, psychological, and sociocultural dimensions of life. In an interesting commentary on the writings of Dostoevsky, Panichas (1977) described the writings as a form of spiritual art that is grounded in metaphysical perspectives of transcendence and transformation. He noted that urgent spiritual concerns shape the themes of these writings, and that all of Dostoevsky's characters face the challenge of transformation as they stand at the edge of something frightening. For Dostoevsky, ultimate meaning in life is found only by valuing what is above and beyond the self. Affirming these ideas, Conn (1980) described spirituality as the actualization of the human capacity for self-transcendence, while Ochs (1983) contended that an essential aspect of spirituality is the transformation of the self.

Spirituality as Process

The idea of change is inherent in notions of self-transcendence and transformation. Cully (1984) stated, "Spirituality is never a product. It is a process evidenced in a lifestyle" (p. ix). A variety of approaches have been used to describe the process of spirituality. In the tradition of the mystics, Underhill (1961) postulated five basic stages of spirituality, moving from awakening to purgation to illumination, then through the dark night of the soul, and finally emerging in the unitive life. Peck (1987)

presented four stages of the spiritual journey which parallel Fowler's faith development model. Peck's stages begin with an undeveloped spirituality of self-will and progress through institutionality and truth-seeking individualism to the final stage of communal spirituality, which acknowledges the mystery of life and the connectedness of all of reality.

Other descriptions of the spiritual process, while not specifically stage-oriented, reveal the same theme of change and progression. Lonergan (1957) explained spirituality as continual movement from experience to insight to judgement to decision, wherein a person's reality grows bigger and richer as decisions are made to go beyond oneself by loving others in life-affirming, generative relationships. Such decisions are integral to the concepts presented by Ochs (1983), who described spirituality as the process of coming into relationship with reality. She suggested that this process includes ways of knowing, being, and doing that lead to ever-changing participation in the growth of self and others. Leean (1988) discussed authenticity as a central concept in spiritual development. Authenticity includes openness, genuineness, and vulnerability in one's relationships with others.

Wittine (1982/1984) related spiritual development to the multilevels of consciousness in which humans exist. He suggested that the spiritual process is an expansion of consciousness from the personal to the transpersonal levels. This expansion is accompanied by many conflicts or crises

during which the individual must resolve fears or questions about the purpose of life, the meaning of loss and pain, and the inevitability of death. Others have expressed a similar view, proposing that spiritual growth occurs across the life span, guided by the person's experience and interpretation of life events and questions (Farran et al., 1989).

This activity of questioning is an important part of the process of spirituality. Peck (1978) stated, "The path to holiness lies through questioning everything" (p. 193). It is only through this questioning that life's polarities can be confronted, resolved, and integrated for a fuller, richer existence (Leean, 1988). Rahner (1978) contended that persons who reach spiritual depth must become familiar with mystery--the unanswered questions and ambiguities of life.

According to MacIntyre (1981), the search for meaning amidst life's mystery is carried out in a context of narrative structures, or stories, which guide individuals in making choices about what to do with their lives. Campbell (1988) spoke of the many myths and religious stories held by people as they seek a meaningful life. He explained that these stories become metaphors for essential truths about how to live and grow in a human way across time and culture. Baird (1985) suggested that, even in the face of great suffering, life's meaning is retained when a redeeming story is part of one's belief system. He emphasized that by choosing stories which place life in an ultimate context, individuals and communities not only can retain their life

meaning, but also can experience their spiritual process with greater depth and fulfillment.

Aspects of the Contemporary Spiritual Journey

In recent years, liberation spiritualities have emerged in response to struggles for social justice in many parts of the world. Zappone (1988) proposed that two models of liberation spirituality provide rich descriptors of what has become, for many, the contemporary spiritual journey. He suggested that Latin American spirituality and Christian feminist spirituality, though arising from different contexts, contain convergent themes about renewing the human spirit in the face of exploitative forces. Latin American spirituality is grounded in beliefs and actions involving collective social responsibility for the lives of the oppressed poor (Zappone, 1988). Christian feminist spirituality is centered around women's experience of connectedness, which engenders an ethic of care (Gilligan, 1982) and holds a vision of transformation through relationships (Cady, Ronan, & Taussig, 1986).

These notions of relationship, care, and collective social responsibility are reflected in Cully's (1984) contention that spiritual life can be nurtured only in community. He suggested that the spiritual journey is greatly advanced by involvement in issues that go beyond the individual to include a response to local, national, and global concerns. Fox (1979) expressed a similar idea by defining contemporary spirituality as "a marriage of

mysticism and social justice ... whose proper name is compassion" (p. iii). Fox described the spirituality of compassion as a way of life that combines human and divine energies in passionately caring, justice-making actions which contribute to the public good.

The contemporary spiritual journey thus calls for being fully immersed in practical worldly existence (Stringfellow, 1984). According to McDaniel (1986), this includes an awareness of self as part of a vast creature network that exists in a context of ultimate mystery. A chief challenge of the spiritual journey is to find and experience the connectedness of all within the network. Bateson (1980) expressed this challenge when he questioned, "What pattern connects the crab to the lobster and the orchid to the primrose and all four of them to me? And me to you?" (p. 8). In his most recent book, The Coming of the Cosmic Christ, Fox (1988) suggested that a new vision of Christ, as cosmic rather than human or divine, can become the answer to Bateson's question about the pattern that connects. According to Fox, such a Christ is capable of effecting transforming changes in the ways of the world. These changes, he proposed, can arise only from a new awakening of humanity to the sacredness of life itself.

Awakenings often occur through education, and Palmer (1983) presented some interesting ideas by calling for what he terms a spirituality of education. Such a spirituality would recognize and legitimize ways of knowing which go

beyond rationality and the senses. These ways of knowing arise from processes such as empathy, love, faith, and intuition. Palmer suggested that these ways of knowing are necessary to bring people into the fullness of relationship with one another as they experience the sacred and mysterious dimensions of their spiritual journeys.

Conrad (1988) proposed that a sense of calling--somewhat akin to an intense purposefulness--is an important aspect of the contemporary spiritual journey. This calling can exist not only in individuals, but also in organizations and communities. Such purposefulness, he suggested, is essential to the continued spiritual growth and well-being of humanity. In describing this well-being, the National Interfaith Coalition on Aging (1975) effectively summarized what have become, for many, the key aspects of the contemporary spiritual journey. They stated, "Spiritual well-being is the affirmation of life in a relationship with God, self, community, and environment that nurtures and celebrates wholeness" (p. 1).

Transformational Leadership

Just over a decade ago, Burns (1978) introduced the concept of transformational leadership, 'opening up many new avenues of thought in the field of leadership studies. These avenues have led leadership scholars into an exploration of the political, social, cultural, ethical, and other related dimensions of the leadership relationship. Considerable

progress has been made towards understanding the nature and practice of transformational leadership. The continuing expansion and evolution of that understanding remains important to the leadership studies field as it prepares to meet the future challenges of a rapidly changing world.

Current Perspectives of Transformational Leadership

Burns (1978) explained transformational leadership as a developmental process in which leaders raise the aspirations and levels of conduct of themselves and their followers by drawing all into a common purpose. This purpose revolves around mutual goals that develop out of the vision held and articulated by the leader. In the achievement of these goals, the power bases of leaders and followers are drawn together in purposeful action that often transforms institutions and the people in them.

Bennis and Nanus (1985) emphasized that transformational leadership unites leaders and followers into a community of responsibility in which all are aware of the importance of their actions in contributing to the common social good. This community of responsibility emerges because transformational leaders understand the relationship of individual goals to organizational purpose (Prentice, 1983), and they are able to help others develop a larger world view in which personal goals become more aligned with the human and social visions that guide a responsible community (Zaleznik, 1983). This same line of thinking was expressed by Gardner (1965), who suggested that leaders "conceive and

articulate goals that lift people out of their petty preoccupations ... and unite them in pursuit of objectives worthy of their best efforts" (p. 12).

Transformational leaders not only hold broad, visionary perspectives of society, but also practice political skills that guide the change processes in organizations and communities (Burns, 1978; Levinson & Rosenthal, 1984; Rost, 1982). Transformational leaders use these political skills in ethically responsible ways to bring available power resources to bear on the achievement of purpose. At the same time, transformational leaders are engaged in the shaping of values. Deal and Kennedy (1982) pointed out that values are at the heart of organizational philosophy, making it essential that leaders are able to enhance and shape those values. Through values shaping, leaders build a framework within which organizational purpose can be realized (Peters, 1983). In the case of transformational leadership, organizational purpose is guided ultimately by end values such as peace, justice, and equality (Burns, 1978). Leaders who are values shapers realize that their actions have symbolic importance. They know that their mission can best be accomplished by personal example and by facilitating organizational activities which reflect the values needed to implement their vision (Beyer, 1981).

This notion of symbolic activity is important to a full understanding of transformational leadership. Smircich (1983) noted that people in organizations exist and act

according to a shared system of meaning which comprises their culture. She suggested that the transformational leader must develop the skillful use of language which communicates and symbolizes the shared meaning. This symbolic activity may include stories told about organizational mission and accomplishment, rituals reflecting organizational unity, and ceremonies celebrating organizational contributions to the community (Conrad, 1983; Smircich, 1983).

Transformational leadership is future oriented. Guided by a compelling vision for the future, transformational leaders are actively engaged in teaching and mentoring others (Burns, 1984; Levinson & Rosenthal, 1984). According to Rost (1984), transformational leaders have progressed in their own development to the point of having an integrated self that allows them to step beyond their own egos into generative relationships with others. These relationships are caring and nurturing, bringing leaders and followers together in mutual endeavors that have meaning and purpose.

Future Challenges of Transformational Leadership

Purposeful endeavors change over time as shifts take place in society's values. Rost (1988) pointed out that the rational, materialistic, and pragmatic values which have guided the industrial era of the past two centuries are now shifting. He suggested that a contemporary understanding of leadership must incorporate this values shift, and he concluded that a new leadership paradigm is developing. This new paradigm emphasizes shared leadership relationships in

which both leaders and followers are exercising leadership. The new leadership paradigm is a reflection of the larger paradigm shift that is occurring throughout society. This emerging new paradigm has been envisioned as a shift in consciousness leading to a new social order (Ferguson, 1980) and a world view in which new assumptions, values, and frames of reference are developing rapidly (Harrison, 1984).

Gardner (1986) commented on the leadership challenge of the paradigm shift, suggesting that future leaders must understand and use the spiritual, nonrational, and unconscious elements of human interaction as they seek to transform institutions and communities into the coming century. As Freemesser (1982) pointed out, leading in this way involves surrendering rather than controlling, using the heart as well as the head, attending to internal as well as external change, and being rooted in self-honesty rather than being concerned with the approval of others.

Speaking from the perspective of a religious leader, Simpson (1988) discussed the transformation that is integral to a world-wide paradigm shift. He stated:

The purpose of our compassion and our politics is transformation. Nothing short of a new people living in a new way in a new civilization will allow our own survival or the reaching of our full potential as co-creators with God. (p. 25)

In thinking about the transformations that lie ahead for all types of organizations, Harrison (1984) called for a radical

leap in understanding the origins of organizational purpose. Rather than being defined internally by a few elite leaders, organizational purpose must be discovered by all as they search together for their place in the global community.

The consciousness of this global community provides the only adequate context for the exercise of transformational leadership. It is within this context that perhaps the most compelling challenges exist for future transformational leaders. Foster (1989) described leadership as "an entering into the currents of mainstream consciousness and changing it through a dialectical relationship" (p. 42). Thus, the transformational leader must be insightful enough to identify the currents of consciousness, courageous enough to enter them, and creative enough to enact the visions of change that emerge from reconciliation of perspectives in the dialectic.

Synthesis

A number of similar themes emerge from the literature on faith, spirituality, and transformational leadership. All three involve developmental processes, a search for meaning beyond the self, and the embracement of a multidimensional reality. All three are reflected in caring relationships with others, commitment to the good of humanity, and life lived responsibly in community.

Some of these themes have been linked together in recent writings about contemporary society. Acklin (1986) concluded that transcendence and empathy are compelling necessities for

leadership in a world that is racially, nationally, and generationally fragmented. Treadwell (1985) cautioned that spirituality may be personal but must never be private, because true leadership demands public involvement. On a similar note, Erickson (1987) suggested that, contrary to much popular belief, spirituality is not a private matter but rather a basis for interaction among individuals who exist together in community.

This public/private dilemma was analyzed extensively by Bellah, Madsen, Sullivan, Swidler, and Tipton (1985) in their best-selling Habits of the Heart, which examined American culture from a moral standpoint. They emphasized that the biblical and republican traditions, grounded respectively in a redemptive relationship with God and a sense of civic duty to others, have been lost in today's individualistic world. They proposed that communities of memory are needed to bridge the gap between individual rights and civic responsibilities. These communities are characterized by long-term commitments, caring for others, and virtues that give life ultimate meaning. They are, in essence, communities of faith.

The findings of the Religious Education Association's (1987) study of faith development have been examined in light of some of the chief ideas presented in Habits of the Heart. Leean (1988) reported that the study showed faith development beginning to move from the private to the public self. She noted that many study participants expressed their faith perspective in terms of a common ground of social

understanding and reciprocal responsibility with others. A parallel theme has been expressed in the leadership literature by Bennis and Nanus (1985), who concluded that transformational leaders recognize that "the organization finds its greatest expression in the consciousness of a common social responsibility" (p. 217).

It is precisely this kind of consciousness that creates and strengthens communities of faith. Bacik (1988) contended that communities of faith can be built only by transcending the individualistic culture to embrace a way of life based on cooperation and common goals. He called for leadership that reflects such a way of life and engenders it in others. Hargrove (1988) suggested that new spiritual directions which link faith with freedom and social justice are beginning to provide that kind of leadership, generating a renewal of public meaning and responsibility in the face of the global crises that confront the world today. It is this sense of public meaning that provides the ground in which new communities of faith can grow.

Roof (1989) emphasized the role of language in shaping communities of faith. He explained the importance of communal narratives which evolve over time through a shared interpretation of events. Such narratives provide a kind of expressive imagery for the faith community, which in turn leads to a sense of belonging among community members. Again, a parallel theme has been expressed in the leadership literature by those who discussed the leader's role in using

language to communicate shared meaning within organizations (Conrad, 1983; Smircich, 1983).

In a recent discussion of leadership practice, Foster (1989) stated that the ultimate goal of leadership is "achievement and refinement of human community" (p. 48). The common themes of self-transcendence, generative caring, and public commitment that characterize faith, spirituality, and transformational leadership provide a context for pursuing that goal. Within that context, it is possible to envision communities of faith arising in every type of organization and at all levels of society. It is possible, as well, to expect that the processes of faith, spirituality, and transformational leadership function interactively to build and nurture those communities of faith as their members journey together in relationship with life.

CHAPTER III

RESEARCH DESIGN AND METHODOLOGY

Qualitative Methods

The purpose of this study was to examine the spiritual journeys of ten transformational leaders in order to better understand the ways in which the development of personal faith interacts with the process of transformational leadership. This type of investigation necessitated the use of a qualitative method of inquiry. Qualitative methods fall within the naturalistic paradigm of research, which uses techniques of discovery and emergent evaluation, and which assumes that reality is multiple, divergent, and interrelated (Guba & Lincoln, 1985).

According to Jacob (1987), qualitative inquiry offers researchers important alternative methods for exploring the world views and experiences of research participants. These experiences and world views are highly individual, and gaining access to them requires a depth of exploration that is best achieved from a qualitative perspective. A hallmark of the qualitative approach is rich depiction (Firestone, 1987), and it is this kind of depiction which seemed most appropriate for a study involving faith development and spiritual journeys.

Since emergent evaluation is its focus, qualitative research cannot adhere to the same type of methodological rigor that is found in the quantitative approaches. An appropriate alternative was presented by Marshall (1985), who suggested that standards of trustworthiness be applied to qualitative designs. These standards include a thorough explanation of data collection procedures, the use of data to flesh out conceptual meanings, and the preservation of the data in a manner that makes it available for reanalysis. Each of these standards was met in the conduct of this study.

The Phenomenological Approach

Since the research questions of this study were designed to examine the subjective experiences of participants, phenomenology was the qualitative method of choice for this research. Husserl (1964) advocated the phenomenological approach as an effective and appropriate means of examining a person's life-world. Phenomenological research is essentially descriptive in nature, investigating the inner experiences of persons and the ways in which persons give meaning to their lives. Phenomenology views reality as a social construct that is developed through the manner in which individuals or groups define their life experience (Taylor & Bognan, 1984). Phenomenological studies follow an entirely subjective path of inquiry by examining the meaning that individuals attach to their experiences (Wagner, 1983). According to Tesch (1984), the phenomenological approach

seeks to obtain an interpretive understanding of the participants' subjective experience of some aspect of their lives.

The Phenomenological Interview

The primary method of inquiry in a phenomenological study is usually the interview (Tesch, 1984). The data for this study were obtained entirely through the interview process. Stewart (1974) explained the interview as a research tool that uses "a process of dyadic communication with a predetermined purpose designed to interchange behavior" (p. 3). This interchange of behavior is one of several advantages to using the interview process. Other advantages include the latitude available to pursue a wide range of ideas, the opportunity given for the participant to shape the discussion content, the adaptability factor as the interview progresses, and the immediate feedback which can be used to probe more deeply into selected areas of interest (Bogdan & Biklen, 1982; Borg & Gall, 1983; Gordon, 1980).

The phenomenological interview involves an experience of immersion and intense reflection. While it may include some structured questions, the interview must remain largely open-ended in order to allow for the fullest possible exploration and description to emerge. By drawing forth the richness of human experience, phenomenological interviews actively involve the participants as coresearchers. Through the dialogue of the interview, participants engage in deep

introspection and sharing. As a result of this process, each participant forms a relationship with the researcher in which the descriptive data allow both parties to learn more about the phenomena being studied (Tesch, 1984).

Appropriateness of Phenomenology for this Study

There are several reasons why the phenomenological approach was selected as the most appropriate method for this study. A person's spiritual journey is an inherently subjective process. Since the study focused on the spiritual journeys of the participants, it was essential to use a method designed to access subjective experience, and phenomenology allows that kind of access. The study also sought to explore in considerable depth the faith lives of the leaders, and a method was needed that would allow for in-depth exploration. The immersion and intense reflection that characterize the phenomenological interview seemed especially appropriate for the in-depth nature of the research. Finally, since faith and spirituality involve making meaning of life, it was important to use a method that would elicit information about the meaning-making process. Since phenomenology explores the meanings attached to life experience, it seemed to be the best method for obtaining data appropriate to this study.

Bracketing and the Phenomenological Method

Although an interview guide was used in the study, the prime criterion for the standard of the study was the actual

process of the phenomenological method. This criterion necessitates careful attention to the researcher's own field of meaning. As Hycner (1982) explained, it is essential in phenomenological studies to use a bracketing technique in which the researcher's interpretations and expectations are suspended as much as possible. This suspension allows the researcher to use the participant's world view to understand the meanings conveyed by the data. Without bracketing, the researcher runs the risk of imposing on the data a framework based on the researcher's, rather than the participant's, field of meaning (Husserl, 1964).

Bracketing was consciously and continuously used throughout the data collection and data analysis phases of the study. This is explained in more detail in the Data Collection Procedures and Data Analysis sections of this chapter.

Selection of Participants

This study included ten participants who were identified as transformational leaders living and working in San Diego County, California. It seemed important that both genders be equally represented, so I decided in advance that five women and five men would be selected as study participants. I also decided that half the participants would represent organizations from the public sector, such as education and community services, while the others would be from the private sector of business and industry.

I used a reiterative process in selecting participants for this study. First, I identified organizations that seem to contribute in some way to the good of the community. This was done by taking note of newspaper and television reports about various organizations, and by recalling events in the community in which specific organizations seemed to have played a transforming role. After deciding upon each organization, I made telephone calls to several members of the organization in an effort to identify someone within the organization who seemed to demonstrate transformational leadership. This would be someone at the decision-making level whose involvement in the organization reflected the definition of a transformational leader as it is stated in Chapter I of this study. By that definition, each person I tentatively identified as a transformational leader was one who seemed to be articulating vision, shaping values, and influencing others in the achievement of a mutual purpose that in some way is directed toward the common good.

In some instances I did not receive conclusive evidence that a transformational leader could be identified within a particular organization. When this occurred, I deleted that organization from my list of potential sources for study participants. In instances where it seemed likely that a transformational leader was present, I then telephoned or visited those individuals and discussed with them their views of the organization and their leadership philosophy. If this conversation corroborated the evidence of transformational

leadership I had already received, I then invited the individual to be a participant in this study. In two cases I decided not to invite participation at this stage of the selection process. In one case the individual did not articulate a vision that seemed to me to be consistent with transformational leadership. In the other case the individual expressed doubts about his influence in the organization.

Once several participants had been selected from both the public and the private sectors, I had to narrow the selection process further in order to obtain the gender balance I had decided upon in advance. When the selection process was complete, the ten participants included three women and two men from the public sector and two women and three men from the private sector. Nine of the ten participants were over the age of forty. Seven participants were White, two were Black, and one was Hispanic.

Data Collection Procedures

Interviews provided all of the data for this study. Data collection procedures consisted of an interview guide, a pilot study, and participant interviews. The participant interviews included initial interviews, preliminary analysis, and follow-up interviews. All interviews were audiotaped.

The Interview Guide

An interview guide was developed to use in the interviewing of participants. Borg and Gall (1983) pointed

out that the interview guide is a helpful technique for standardizing the interview process to some degree. As noted earlier, however, it was the actual process of the phenomenological method which provided the main standard for the study. The interview guide in this study was used primarily to provide me with a conceptual map of the areas to be covered during the interview (Gordon, 1980). The entire interview guide used in the study can be found in Appendix B.

The chief questions addressed by the interview guide were:

1. How do participants describe the spiritual dimensions of their lives?

2. What kinds of life experiences have influenced participants' spiritual growth and faith development?

3. What are the most significant questions or mysteries in participants' lives, and how do they respond to them?

4. How do participants retain meaning and purpose in their lives when faced with great loss, tragedy, or some other crisis experience?

5. To what extent do participants view their leadership as an enactment of their faith?

6. How have participants' spiritual journeys impacted their leadership?

7. In what ways have participants' leadership experiences influenced their spiritual journeys?

8. What metaphors do participants use to represent their spiritual journeys?

These eight areas of inquiry were designed to support the major research questions of the study. They form the basis for the primary questions used in the interview guide. The subquestions in each section of the guide were designed to help participants elaborate further on each major question.

Pilot Study

Prior to undertaking the main body of the study, a pilot was conducted with two persons, one male and one female, who also would have qualified as study participants. These individuals were selected in the same way as were the ten study participants. The purposes of the pilot study were to practice using the interview guide and modify it as needed, and to gain some experience with the technique of bracketing.

Each of the pilot study participants was interviewed once for approximately two hours. The interviews were audiotaped and reviewed from both content and process perspectives. As a result of the pilot study, several questions were added to the interview guide and one section was deleted. The order of questions also was modified slightly. These changes were made in order to achieve a smoother flow for the interview and to obtain a sufficient amount of relevant data for analysis.

I transcribed the tapes of the pilot interviews and practiced analyzing the data. This gave me some experience with the analysis process I intended to use in the study itself. It also helped me to determine the approximate

width of margins required on the transcription pages in order to make adequate analysis notes.

I continuously attended to bracketing during the interviews and the analysis. This required a conscious effort to become immersed in the information being conveyed by the participant. I was careful to suspend my own expectations and personal reactions, and to create an openness to whatever meanings emerged from the participant. This pilot phase helped me practice the vigilance that bracketing requires. I found that maintaining an awareness of the research process at all times was the key to using bracketing to the greatest degree possible.

Participant Interviews

Each participant in the study was interviewed twice. An initial interview was conducted with each participant and a follow-up interview was done one to two weeks later. Most of the interviews, both initial and follow-up, were conducted at the workplaces of the participants. In two instances the interviews were conducted in the homes of the participants, at their request.

All of the interviews were audiotaped. Each participant had consented to the audiotaping in advance of the interview. Audiotapes were used so that I could be entirely present as participants reflected on significant and possibly sensitive areas of their lives. Tape recordings also have been documented as providing "a more accurate rendition of any interview than any other method" (Yin, 1984, p. 85). In this

study, audiotaping of participant interviews was essential to insure the recovery of a maximum amount of relevant data.

Initial interview.

I conducted an initial interview of approximately one and one half hours with each study participant. During this time, the interview guide was followed as closely as possible. However, due to the nature of the phenomenological interview, some portions of the guide were not always used. It was essential to maintain an open-ended interview so that emergent themes could be further explored as the interview progressed. Often this exploration took considerable time, but the emerging data was determined to be more important than strict adherence to the interview guide. This procedure was entirely consistent with the research design, which called for the process of the phenomenological method to be the prime standard for the study.

During the interviews participants were encouraged to share their views and their experiences as openly as possible. I attended very carefully to the responses of the participants, including nonverbal cues, in order to determine which areas of inquiry could be probed a bit more deeply. I used restatement, reflection, and alternative questioning in order to clarify participant responses as needed.

Throughout each interview I reminded myself of the need for bracketing and made a consistent effort to detach from my own expectations so that I would not, in effect, be leading the interview. I also refrained as much as possible from

guiding the interview according to my own emotional reactions to what the participant was saying. I made a conscious effort to be open to whatever meanings emerged, and to suspend my own interpretation in order to get the truest possible sense of the information being shared.

Preliminary analysis.

I reviewed the tape of each initial interview in preparation for the follow-up interview. In reviewing each tape, I once again used bracketing and remained as open as possible to the data. The preliminary analysis consisted of listening to the tape several times and making written notes about areas I wished to explore further with the participant. I chose areas that might provide relevant data for the research questions of the study. I also chose areas where the full meaning was not clear to me and where I needed further clarification.

Follow-up interview.

The follow-up interview was conducted with each participant from one to two weeks after the initial interview. During the follow-up interview, I further explored specific themes or issues that emerged from my review of the initial interview. This exploration allowed for confirmation of previous data, elaboration on significant areas of importance to each of the participants, and a more in-depth examination of the spiritual journeys and leadership experiences of each participant. In most cases my review of

the initial interview led to additional questions needed to clarify some of the ideas presented by participants in their first interview. The follow-up interview gave me the opportunity to ask those questions, allowing me to gather a considerable amount of additional data. The follow-up interviews varied in length depending upon the amount of information that emerged, but in no case did they exceed two hours.

Transcriptions.

Word-for-word transcriptions were prepared for each of the taped interviews. These transcriptions represented the final phase of the data collection process. They were typed with wide (3.5-inch) margins to allow adequate space for data analysis notes. The transcriptions included notations about when the participant had paused briefly, paused at length, sighed, laughed, and so forth. These transcriptions were essential to a thorough analysis of the data.

Participants' rights.

The protection of participants' rights during these interviews followed the guidelines provided by the University of San Diego. Prior to their initial interview, the leaders signed a consent form by which they agreed to participate in the study. The form included assurances of confidentiality and anonymity (see Appendix A). Anonymity was achieved by the use of pseudonyms and by deleting from the results any information that would positively identify the participants.

Data Analysis

The data from this phenomenological study were analyzed according to the guidelines provided by Hycner (1982). This method begins with discrete analysis of small pieces of data and moves toward grouping the data into clusters, themes, and summaries. The method is designed not only to insure a thorough analysis of the data from each interview, but also to provide a context within which the data from all the participant interviews can be compared and contrasted.

I used bracketing throughout the analysis process, suspending my presuppositions as much as possible as I methodically analyzed each segment of the data. I did this in order to minimize the possibility that my own biases or expectations would influence my interpretation of the data.

Each participant's transcriptions first were examined for units of meaning, which represent pieces of data that relate to one specific idea. For example, the following statement made by one participant contains several units of meaning: "I used to believe that God was someone up there who took care of me, but now I feel like God is more inside me, in the way I treat myself and others." In this case, meaning units such as "used to believe God was up there", "now feel like God is more inside me", and "in the way I treat myself and others" were all noted in the margin near the statement.

The units of meaning were then reviewed for their relevance to the research questions of the study. All

relevant meaning units were examined and, when possible, combined into meaning clusters. These clusters are groupings of unit meanings that reflect similar and/or related ideas. Using the preceding example for further illustration, the meaning unit of "in the way I treat myself and others" was clustered with other similar units such as "relates a lot to my closest relationships" and "more about being human than divine", which were taken from the same participant's dialogue about the essence of her spiritual life. This cluster was designated by the phrase, "spirituality reflected in human interaction."

Next, these clusters were grouped together and analyzed to determine the central themes which seemed to characterize the participant's total interview process. Based on the themes emerging from this analysis, a summary was then composed of each participant's interviews.

Once a summary was completed for each participant, all ten summaries were analyzed for similarities and differences. This process yielded contextual themes that emerged from the entire body of data. These themes were then incorporated into a composite summary of the study results. Finally, the composite summary was reviewed and analyzed in light of the six research questions of the study.

CHAPTER IV

SUMMARIES OF PARTICIPANT INTERVIEWS

This chapter presents summaries of the interviews of each of the ten leaders who participated in the study. In each case, information from the initial interview and the follow-up interview has been combined into one composite summary. The summaries do not reflect all of the data that emerged from the interviews, but rather they present some of the key themes that characterized each participant's responses during their interviews.

Summaries for the participants from the public sector are presented first, followed by those from the private sector. Pseudonyms have been used to preserve participant anonymity, and any specific information that might positively identify the participants has been excluded from the summaries.

Public Sector Participants

Craig Martin

Craig Martin, a White male in his early 40s, is director of a youth and family services agency. He identified himself as a Christian, but emphasized that he has "no real

allegiance to that particular track." Rather, he expressed an affinity with "people from all areas who are struggling with similar issues--issues of creating meaning." Craig explained that he used to believe meaning is created by what we produce and change, but more recently he has felt like we create meaning by a "style"--the way in which we live our lives in relation to self and others.

Regarding his faith perspective, Craig stated: "It is essential for me to feel that what I am doing somehow makes me a participant in the civilizing of humankind." He pointed out that he does not always find this feeling in structured religion. He acknowledged, though, that through the religious upbringing he received from his parents he did gain access to what he called "a library of thought or a stream of consciousness in which many messages can be found." Some of these messages, for him, include the necessity for individual responsibility, the importance of recognizing the humanness of the world, and the value of maintaining a posture of openness in relationship to himself and others. Craig remarked about the way in which these core messages have been carried through religious history, and he expressed the belief that they are important dimensions of his own spiritual journey today.

Another aspect of Craig's faith perspective focused on his stated belief in what he termed "fundamental goodness and fundamental purpose." He explained that he sees evidence of those qualities in everyone he meets, and that evidence

sustains his hopefulness about living even in the face of some of the tragic and cruel realities of the world.

Craig spoke a good deal about his need to be able to focus, to move beyond the day-to-day demands of job and family. He expressed this as "not a reaching, but a being reached ... not a choosing but a being chosen." He explained that he tries to maintain a continuous sense of what he called "restarting," so that he can give each part of his day its fullest opportunity. He tied this idea to an expressed belief about how, for him, the cyclical nature of experience helps him move beyond the linear pieces of a situation. Using an example from his work setting, he stated: "The linear pieces say that if somebody down the hall messes up and I have to blow at them, then I will make a note of it. But the cyclical piece says it's done with and at some emotional level it's springtime again."

In talking about his leadership in the agency, Craig used the term "covenant," and said that his leadership is "about giving witness to my own commitment and getting others to respond to that ... to enter into covenant with me." He explained that in leading the agency he tries to allow what he called "windows of light" into his own commitment and he hopes that others will respond to that.

In reflecting on his leadership in relation to his faith life, Craig expressed the belief that there is somewhat of a reciprocal relationship. He said: "The agency is what it is partly because of who I am, and vice versa." Referring

again to his notion of covenant, Craig shared that the covenant has grown and changed during his years with the agency, and that he is constantly redefining his commitment. He explained this in relation to his faith, stating that "anything which forces me to think through the nature of a covenant somehow changes my spirituality."

Another aspect of Craig's covenant in the agency is his sharing of responsibility and encouraging others to reach for their full potential. He spoke a good deal about his growing sense of trust in others and his desire to help them find ways to express themselves in the organization. He said: "You know, lots of folks have something burning in them, and it has become important for me to help them find ways to cut that loose."

Teresa Clarke

Teresa Clarke, a White female in her late 40s, is a church pastor. She enthusiastically related her childhood history of growing up in the country, and expressed a feeling of "belonging to the universe" as a central aspect of her spirituality. She emphasized her belief in the global responsibility of all people to respect and preserve the earth and all its life forms.

Regarding organized religion, Teresa identified herself as "a skeptic from the start." She told of being sent to church as a child, but questioning much of what she learned there. She withdrew from any sort of church affiliation at

age thirteen, she said, and did not return to a church community until about age thirty. At that time in her life she was beginning to expand her spirituality, but found that the mainline denominations did not meet her needs. Her search led her to a smaller church where she felt she could best express her own personal faith perspective. Teresa commented about what, for her, began to become significant about being part of this church. She said: "The thing that was thrilling to me about being part of this religious community was I just couldn't be my administrative self or my organizational self or my intellectual self, but I could be all of it!" After a time, Teresa felt a calling to study for church ministry. She attended graduate school, where she followed her calling and eventually became a church pastor.

Teresa explained that the church has heightened her sense of responsibility to give back to the community. Yet even apart from the church, she expressed several times the notion of giving back as part of her spiritual orientation. She said: "I have this deep sense of life being a wonderful, wonderful gift, and that I'm here to give back to it, and I just know it." She shared, too, that her life is most meaningful when she is making some kind of contribution to the world around her. This contribution, she explained, is "usually in some kind of relationship with others."

Risk has been an important dimension of Teresa's faith life. She described the risk she took in leaving her first marriage as probably the most difficult experience in her

life. She viewed entering the ministry as a great risk as well, particularly being a woman and having to confront a largely patriarchal religious tradition. In her ministry itself, she explained, there is considerable risk. "I speak the truth to people," she said, "and that is a risk."

Teresa's father was an artist, as were several other members of her family. She reflected about the intensity with which artists experience awe and wonder, and about their ability to perceive things in their many dimensions and complexities. Teresa expressed the belief that her own ability to be creative with her life and to envision creative possibilities for others springs from her development among a family of artists. She described her spiritual journey as a process of "uncovering, exploring, risk-taking, willingness." Spiritual change and growth, she said, is "really about the attitude that nothing has to stay as it is, that there are always more possibilities."

Living her faith was a recurring theme in Teresa's interviews. She expressed the idea that a living faith demands a great deal of self-responsibility. She also shared her ongoing struggle for what she called "congruence--to be the same person on the outside as I am on the inside." Teresa said that she is especially grateful that her daily work as a minister can be so interwoven with her faith life.

In speaking about her leadership in the church, Teresa used the metaphor of a mirror, explaining that a large part of her mission is to reflect back to others their goodness

and potential as they grow in their own faith processes. She also described the sharing of power, which she termed "the horizontal dimension of leadership," that she believes characterizes her ministry. It is this sharing of power, she explained, that allows for the fullest possible spiritual growth of the congregation.

Teresa expressed the belief that her leadership has evolved from her basic desire to make the world a better place. That desire, she said, springs from her "belief in people and in goodness." She described herself as a leader who is a "seed planter ... I plant ideas and sometimes they germinate and sometimes they don't." In her church relationships, Teresa said she holds a vision of the faith community continually nourishing itself by lovingly contributing together to human improvement. One of her major tasks, she explained, is to "keep that vision before myself and others."

Shirley Rollins

Shirley Rollins, a Black female in her early 50s, is a school principal. She spoke of difficult times during her childhood when having strong spiritual beliefs probably gave her "something to cling to." She added, though, that her search for life's meaning began even before she was aware of hard times. At birth, she said, a family superstition singled her out as a special child. She explained: "I was born with a veil over my face--I guess it was part of the

afterbirth--but it was couched in superstition in the deep South. When people saw that, they said that this baby was very special, that she would have special powers." As a small child Shirley heard people speaking of this in hushed tones, and she decided then that "I had to set a course for myself, that big things were expected of me ... and so I set myself on sort of a quest even at a very early age."

Shirley explored many religions as she grew into adulthood, always searching out new meanings and perspectives for her life. She explained that her concept of God has been conditioned by traditional religion, but that today she believes "we need to accept the notion that we are part of God, that God is in all of us ... it is an energy, a force, a light ... but mostly an energy that we are capable of connecting with."

Her chief conclusion from her ongoing spiritual search, Shirley said, has been that "we are truly all one people, and these race/nationality/religion things are just artificial barriers that keep us apart." She used the metaphor of a tapestry to describe her hope for the world today. "You know," she reflected, "we're putting out gorgeous colors on this canvas, and each color should stand out, but it is still a whole, all one tapestry, and I don't think people always recognize or accept this ... We don't always appreciate that each has something to contribute; we want conformity, but if we had only conformity we wouldn't have the strength or the richness and beauty."

Speaking about her school leadership, Shirley identified herself as someone who brings others to experience the best in themselves. She described her vision of empowerment in terms of giving others the support and encouragement they need to empower themselves. She said that the vision she holds in her work is "something I actually feel on a spiritual level." Shirley explained that it is her spiritual sense of all people being one, being worthwhile and lovable, that has allowed her to use her leadership for improvement of the school and its surrounding community.

Shirley spoke of her spiritual journey as "something like an odyssey ... a radiant light and there are different paths ... and all the paths ultimately go to the same place, to God, and the paths are straight, but sometimes we get sidetracked." She also spoke of the risks involved in her journey because, as she explained, "Part of being on an odyssey is you don't know where it is going to lead you ... and you have to let go of some things." She shared that right now she is sensing a need to let go of her school leadership and possibly move on to writing and teaching in higher education. She described herself as "an athlete in training for the next game ... carrying my books around."

Shirley expressed the apprehension she has about moving on to a different leadership arena. She said: "This is one of those things I have been hiding from myself all my life, that I want to be a scholar. I mean, what Black person wants to be a scholar? Our whole history is that you shuffle and

hide your abilities, that it's too dangerous." Part of her faith journey, though, has been to step into the risk and confront the doubt when life transitions present themselves. She compared this aspect of her spiritual growth to "the myth of the Africans when someone exhorted the people over the cliff, but they were afraid, but when they finally let go of what they were clinging to, they could fly!"

Jim Elliott

Jim Elliott, a White male in his late 50s, is a community college administrator. He spoke about his early upbringing in traditional Roman Catholicism, but explained that as he reached young adulthood he began developing "a much broader picture of the church as being responsible for social justice rather than churches with Masses and prayers and rosary beads." He shared some of his earlier history as a member of a religious order teaching at a Catholic seminary. The faith community there, he said, progressively became "more and more liberalized as we got in tune with what fit better for us as human beings in the contemporary world ... and we began to realize that the essence of the liturgy is really personal relationships and symbols to express that relationship."

Recalling that his thinking was strongly influenced by Teilhard de Chardin, Jim described his own spiritual vision today as a recognition that "the fully actualized individual realizes that the Kingdom of God is within, and we strive to

become a conscious part of the energy that is striving for unification in the world. And then in that context we place all aspects of our lives."

Jim shared a great deal about the idea of a world view and how important it is for him to continually examine and modify his world view. He also explained that helping others define and refine their own world views is a significant aspect of both his spiritual life and his leadership. He spoke of a paradigm shift he sees occurring in the world today. "Our paradigm shifts," he said, "when the one we have no longer explains our experience." Jim expressed his belief that people today are experiencing more interdependence with one another and with their environment. "The old model of a patriarchal, pyramidal, authoritarian structure helped us explain all kinds of things," he said, "whereas now our experience is more open and we want to explore new ways of thinking and acting."

In reflecting about the losses and crises in his life, Jim mentioned the deep loss of community he felt when he left the priesthood and the seminary where he was teaching. He mentioned, too, the crisis of his divorce after many years of marriage. Jim said he is able to survive loss and crisis by getting in touch with an image he has developed for his spiritual life. He envisions it as a spiral in which he is always rising, but which includes a dark side when he cannot see where he is until he emerges again into the light. In terms of his life crises, Jim explained: "It would not be

useful for me to say that I had gone down during those years, but rather on the dark side of the spiral and there was still growth taking place although I couldn't see it at the time ... and then when I came back to the light side I could see I was on a new level."

As an administrator, Jim described a certain sense of spiritual isolation in terms of being able to communicate with colleagues about life issues and questions. He shared a need to be able to have more opportunities within the organization to dialogue with others at a level of deeper meaning. "Given the nature of the organization," he said, "we're going to have to just institutionalize it ... set up administrator retreats or whatever ... and I am hoping to facilitate that process in the near future."

Jim explained that building a common vision is probably the most significant dimension of his leadership. He told several stories about resolving conflicts in the college system by bringing people together and getting them to see beyond their disagreements. He described a new organization chart he developed for one such occasion. Instead of the usual arrangement with the board of directors and all the administrators at the top, the chart was reversed, with the students and the community at the top and the people working in the system below. He said this helped everyone to focus on their common purpose and to see their mission as a collaborative effort that is worthy of compromise and creative problem solving. "I'm using my leadership," Jim

said, "to try to effect amicable changes in the way we think and feel, getting back to the Christian notion of all of us coming from the community and needing to give back to the community."

Diana Jamison

Diana Jamison, a White female in her middle 50s, has been active for many years in the leadership of San Diego's gay and lesbian community. Her current position is not stated here because its specificity might preclude maintaining her anonymity. Diana explained that her faith experience is not really tied to any particular religion, although she has attended various churches during her life. She described her sense of spirituality as "an experiential thing--experiencing some kind of connection that I wouldn't call emotional and I wouldn't call intellectual."

Diana said that many of her traditional church experiences have failed to give her that connected feeling. She told the story of a group of friends with whom she joined years ago in what she called an "alternative spiritual community." They worshipped in people's homes and shared what Diana described as "a true sense of community, which was more meaningful to me than so much of the traditional church liturgy."

Diana explained that today she finds her spiritual self mostly by entering into a common purpose with others in her community service. She mentioned an occasion when she

participated in the unfolding of the national AIDS quilt during its visit to California. "That was a very spiritual experience," she said, "and I still get goosebumps when I think about it."

Introspection has been another important part of Diana's spiritual process. She commented: "I don't seem to move through anything unless I move through it first in my own head." She described the fear that characterized her earliest notions of God, and explained that it was her introspectiveness that eventually led her to a faith perspective where she felt a really positive relationship with a higher being. Diana said that today her spirituality "tends more towards Eastern thought, about all of us being part of some larger being."

The recent AIDS deaths of many of her friends has brought Diana into a period of deep reflection about the mysteries of life and death. She described her sense of the non-physical dimension of life, and her belief that the essence of a person cannot die in the same way the body dies. The death of one particularly close friend, Diana said, has been "the most serious spiritual crisis I think I've ever had." She moved through it with the support of others, and she explained that "the experience really crystallized for me what it means to be getting older. I know today that I have lived at least half my life, and am starting to think of life in a different light."

Diana compared her spiritual journey to a train trip

which, since it is slower than a plane flight, gives her "time to get on and off as needed ... time to explore and reflect, and that is important to my spiritual growth ... and of course, sometimes there have been derailments and going off in the wrong direction." Diana joked about her favorite vacation spot, which "is my own back yard! That's where I can relax and reflect about what is going on in my life."

Diana's leadership began to take shape, she said, a number of years ago on the east coast as she became more accepting of her lesbian identity. She explained: "I met people whose lives were really integrated, and with some of those positive role models I began to get involved politically. Then I came to California and began my leadership of the various agencies here."

Diana expressed her view that leadership models for women are more like teaching or parenting, in contrast to what she described as the "earlier male models based on the military or sports, where the general or the coach tells you what to do and trains you and then you go and do it." She described much of her leadership as a process of listening, trusting, sharing responsibility, and bringing others together to make some contribution to the community.

In reflecting about how her leadership interacts with her spirituality, Diana stated that her basic spiritual belief in the goodness of people is what guides her leadership. She said this belief enables her to lead by consensus rather than by dominance, and to take risks with

people in order to bring everyone into achieving their best potential. Diana expressed a strong belief in lifelong learning, and part of her learning, she said, has been that "my spirituality and my leadership sort of feed off of each other. The more I interact with people, the more my spirituality grows."

Diana spoke of the particular faith challenge she perceives in leading amidst the activism of the gay and lesbian community. "Since we're challenging the status quo," she said, "there is often going to be a lot of conflict. I've got to sometimes extend myself to new levels of trust, and in the end I think that deepens my faith in myself, in others, and in the meaning of what we are all trying to do for the world."

Private Sector Participants

Celia Estrada

Celia Estrada, a Hispanic female in her middle 40s, is an administrator in a health care management organization. She spoke of being raised in a large Mexican family where she was taught not to question any of the tenets of her Roman Catholic religion. She did have questions, though, and after marrying, leaving her native Texas, and moving to California, she withdrew from church participation. She explained: "It was just that I became disillusioned with some of the church's positions on things like Vietnam and birth control

and so forth ... and some of the wealth in the church while there is so much poverty among my people ... and I didn't want to feel like a hypocrite."

Leaving the church that had been such a large part of her childhood was a challenging growth process for Celia. She described the awkwardness and fear she first felt when her doubts about Catholicism began to surface. As she put it: "Having been raised so strongly in it, it was hard to see myself questioning it all ... and I thought a lot before I ever told anyone I was having doubts." She said that gradually she became more certain she could follow her conscience, and began to feel freer with every step. Celia explained that today she has arrived at a point where "I am very comfortable saying I am a former Catholic, that I believe there is something out there, but it isn't Our Lady of Guadalupe and so forth."

In reflecting on her faith journey thus far, Celia compared it to crossing a bridge--the "bridge of doubt" as she called it--to where now, she said, "I am on solid ground, I know who I am, and I feel free and confident to move around and explore in the safety of my own conscience." Celia said that even though she no longer identifies herself as a religious person, she considers herself to have faith and to be spiritual in her beliefs and actions. "I believe there is definitely some greater being," she said, "kind of like a force, that fits for me. And I sometimes seek the quiet and pray to that being for strength or just even in gratitude."

Celia shared that her nuclear family--husband and children--provide much of the supportive environment that nurtures her spirituality today. Part of her spiritual growth in the family, she said, has been learning more about self-responsibility, learning that "no one can fix things for you." Her inner strength during difficult times, she explained, has come partly from having struggled with issues of self-responsibility and learning of her own power to direct her future, and partly from having a family environment that brings great meaning and joy to her life.

In thinking about her faith in relation to her leadership, Celia explained: "My spirituality gives me the ground from which I operate ... gives me the ability to be open with others, accepting of others, and trying to bring out the best in people." Celia expressed a belief in the connectedness of all people, a belief that she said guides her approach to leadership. She explained that her organization is consistently involved in investing some of its profits in community service programs. This practice comes, she said, not from any fiscal motive, but rather from the "common mind we have in the organization that giving back to the community is the way to go."

Celia spoke about learning as a focus of her leadership. She expressed a certainty that she not only teaches those with whom she works, but also learns much from them as well. Her leadership, as well as her whole life, she said, is a continuous process of "evolving, learning, and giving back."

Ted Radford

Ted Radford, a White male in his middle 40s, is chief administrator of a financial institution. He was the only study participant who defined himself as an atheist. Ted explained that his meaning in life comes mostly from "a sense of purpose that kind of comes from wanting to leave here a better place than I found it." Speaking about his atheism, Ted said: "I would simply say I have no belief in a God. I believe the world works in mysterious ways which we are forever understanding more perfectly, but there is no one up there pulling the strings ... and that puts an immense amount of responsibility on each individual." He added that if he had to choose a religion it would be "something like the animism of the Navajo ... that you're not that special, you're part of a whole process."

Ted shared that being an atheist is sometimes quite uncomfortable because he has nowhere to assign his unanswered questions about life and the world. He admitted that he would feel more secure believing in a God, but explained that such a belief is not consistent with the world as he experiences it.

In reflecting on his values, Ted mentioned "honesty, freedom of choice, the worth of a human life"--values which, he said, are much the same for his friends who are believers in a God. He suggested that there isn't really much difference in the way he lives his life compared to the way those friends live theirs. As he expressed it: "The evidence

which they accept for their belief is just different evidence than I accept."

Ted related that he has been a questioning person ever since childhood. He told of his brother's death from childhood polio and his mother's three divorces, and he suggested that "all those things probably had some kind of effect in terms of not giving me a feeling that there is a solid base for knowing who you are and where you are and why you're here and where you're going." He said he spent much of his time "chasing down what was going on and trying to figure it all out."

Continuing to question and make new discoveries, Ted said, remains an important process in his life. When asked if he thinks anything is ultimately undiscoverable, he replied, "Yes--everything! The whole truth can never be known about anything." He acknowledged the insecurity he sometimes feels with many of the unknowns in his life. He said: "I accept that I don't have security, that I'm a little off balance ... and it is somewhat unsettling, always wondering who is really right, and what is really the truth about life." What mostly keeps him grounded, Ted said, is "the joy of discovery, the unexpected pleasure, the surprise in life."

In speaking about his leadership, Ted stated that he sees himself much of the time as a "discussion leader, bringing people into the process of questioning and resolving problems ... making things not a turf issue but going above

that to the larger vision for the organization." Ted's vision includes not only organizational success, but also some level of commitment to the community. He represents the organization in a number of service programs in the community. He is especially interested and active in those programs that serve young children because, as he explained, "I really believe that if you want to perfect a culture or a civilization, you must work with the humans who are four or five years old, and with the institutions working with those folks ... we have to be proactive rather than reactive in building a better community."

Reflecting a bit more about community, Ted described a trip he took to Africa which included a lengthy observation of a group of baboons. He was intrigued, he said, to see that "they do all the same kinds of things we do, and they especially seem to look out for one another. It seems like they have learned that it is the better way to go through life, as a community, and they can't talk about it or reflect on it like we can, but the same is true, I think, for us."

Carl Tucker

Carl Tucker, a Black male in his middle 50s, is manager of a small printing and book business. He was chosen for the study because his company, although it is small, has been involved in a number of projects that clearly contribute to community betterment. Carl told of spending much of his youth in religious settings because his father was a

minister. He said that this background undoubtedly has contributed to his belief in himself as a good person, and it also has given him a desire to serve others. As he has become more independent and questioning in his adulthood, though, Carl said he has recognized that some of the language of formal religion can sometimes limit or confuse people. Today he rarely attends church, and he acknowledged that "I really don't want the constant influence of ministers on the way I think."

Carl identified himself as a spiritual person, but emphasized that he is "not a 'yonder' person." He explained that "so many people say things will be better 'over yonder' and I say we have to do it now and do it ourselves." He does believe in a higher power, a belief, he said, that comes from the feeling that we are not here by accident. "It's just too organized," he said, "and some power has to be behind it."

Carl explained that his faith in a higher order leads him to believe in the fundamental goodness of people, and this belief has guided his life. "We only learn we are not good, or that something is wrong with us," he said, "when something outside us tells us that."

Reflecting on the times of crisis in his life, Carl said he has survived by "calling on my mind, on the belief that I can handle it, and that it isn't going to last forever ... And another thing is not to worry about the things you can't control." He said that learning what he can and can't control has been especially important in his leadership.

He shared, too, that part of his leadership has been helping others in the Black community to see that they do have control over their lives and that they can choose to exercise that control to improve themselves and the community.

Carl explained that he has used his leadership in business to try to effect positive changes in the community. He expressed the belief that "communicating ideas ... getting people to dream along with me" is at the heart of his leadership. Right now, he said, his company is working on a vision of establishing what he called "Black history reading rooms," both locally and around the nation, where Blacks and others can learn more about the Black culture. He shared his conviction that this is important for all of us, but especially for the young people who are our future leaders.

In thinking about leadership in relation to Black history, Carl commented: "The Black culture has not taught us to say 'I am the leader.' Many Blacks will be part of the 'we' but not the 'I'." He expressed the belief that in some respects this has diminished the role that Black leaders have played in their own culture and in the larger community. Carl talked about a hope he has that more Blacks will learn to accept themselves as personally able to lead and influence others. He said, too, that he believes his family upbringing and his participation in college sports both have helped him develop the strong sense of self that allows him to be a successful leader.

Carl emphasized his desire to bring people into the

knowledge that they really can make a difference in their lives and in the world. Referring to the words of the late Dr. Martin Luther King, Jr., Carl said that he regards himself at times as the "drum major," setting the pace and urging others to march together with him.

Laura McKinnon

Laura McKinnon, a White female in her late 30s, is a division manager in the cable television industry. She has continued since childhood to participate in the Roman Catholic religion, and stated that her church attendance is an important aspect of her faith life. She acknowledged, though, that she has had certain conflicts with some of the church teachings. She has handled that, she said, by "making up guidelines for myself that I feel are reasonable and good and not against anything I think a God would want me to do." Laura explained that she continues to receive the church sacraments, for instance, even though she is married to a divorced man.

In thinking about why she has been able to live with her compromises with Catholic doctrine, Laura said: "Sometimes my life experience goes against the traditions, and I believe I have to be open to my experience and make my own decisions ... there are so many gray areas, and when I think for myself I am able to handle the gray."

Laura mentioned that the most fulfilling time in her religious practice was at the Newman Center during her

graduate studies at a university. There, she recalled, she felt that the worship was more in tune with contemporary life. "I like the idea of applying the gospel more to everyday life," she said, "and in much of the Catholic liturgy that doesn't happen for me." In some respects, she said, she is still searching for a local faith community that is more responsive to her need for relevance in worship. She admitted, though, that she is attached in certain ways to her Catholicism and that she will probably seek a more acceptable worship environment somewhere within the Catholic tradition.

Laura spoke of her father's death as a major time of crisis in her life and her faith. "I was really questioning the why of it all," she said, "and for a time was resentful and rejecting of my faith." She recalled that after moving through the grief process she was able to reconnect with her spiritual beliefs. She explained: "I do seem to find an anchor in my faith ... a feeling of being home again if I go away from it for a time." She added that her father's death and other crises in her life have allowed her to grow spiritually and to realize that moving through a struggle is, in the end, strengthening and affirming for her.

Reflecting on her faith in relation to her leadership, Laura explained that she is always guided by her belief that people have an inherent worth. She said she is very pleased to be part of an organization that has what she called a "culture of kindness ... we care about one another and we try to bring out the best in all of us." Laura explained that

the organization reaches beyond itself as well, sponsoring programs and projects in the community that are designed to help people live in harmony and with dignity. She said she feels a personal need to do even more for the community, and that another important aspect of her faith is "needing to give something back."

Reflecting further, Laura expressed her joy in seeing people in the organization grow and develop, both within the organization and as human beings in general. She also acknowledged that, as a leader, she has had to practice trust, openness, and flexibility in order to allow for that growth to happen for herself and others. Laura said that she learns as well as gives in her leadership role, and she tries to incorporate the learning into her spiritual as well as her intellectual self.

Laura described one of her visions for the organization as "becoming more responsive to the diverse work force that is developing in the community, as well as more responsive to the diverse community we serve." She expressed the expectation that she, in collaboration with others in the organization, will be participating in significant organizational changes in the near future in order to carry out that vision.

Ken Johnston

Ken Johnston, a White male in his late 50s, is a bank vice president. He spoke about the importance of his

religious belief system in both his personal and his professional life. He said: "I feel a real need to live up to my responsibilities as a Christian and a Roman Catholic ... and the way I deal with people and decisions is reflective of my religious and moral principles."

Ken related a time earlier in his life when he had some conflicts with the Catholic church, particularly after he married his wife, who is non-Catholic. He explained that he eventually returned to the church after being assured there was room for his belief system. He added: "But I continue to be governed primarily by my own conscience."

In thinking about his religious commitment, Ken said he is fairly certain that he would have remained committed to whatever religion he had been born into. He also stated that he "would be governed by the same moral standards even if I were not a Roman Catholic, even if I were an atheist or an agnostic." Ken said he visualizes God as "a force, a spirit, a power ... neither male nor female ... but real, and an entity that can be communicated with." He added that "even if I didn't believe in God ... I would still want to treat people fairly, I guess because I would want to be treated the same way, and that would be the only way to make any meaning out of life." He feels this way, he said, because he believes in a basic human instinct to try to differentiate between what is right and what is wrong.

In reflecting on the importance of his faith principles in his leadership, Ken said that faith, as he views it, "has

enhanced my leadership, but not been absolutely essential to it." He added that "my faith lends a bigger picture to my life, probably has made me more generous and charitable in my leadership." Ken expressed the belief that "treating people fairly and ethically is much of what is important in my leadership, and I'm not sure that has a whole lot to do with religion or spirituality ... Even if there were nothing beyond this life, we would still have need of leaders and we would get them and I think we would still find ourselves doing right by one another most of the time."

Ken explained that, for him, leadership is a lot about teaching. And much of that teaching, he said, comes by example. He spoke of the strong values which he holds for himself as well as for his organization. He said he tries to live those values in his leadership, and by living them he is able to encourage them in others.

Ken's organization has been active in supporting worthwhile programs that serve the local community. He said that this activity reflects his own and others' commitment to go beyond excellence as an institution and to use their resources to contribute something to the community at large.

Another aspect of Ken's leadership beyond the organization, he said, is his writing, which is primarily an avocation at the present time. He explained that he often writes editorials which are published in the newspaper. He said: "I feel that I have a way to impact the future by impacting the way people think about issues. Writing is a

very effective way to persuade and to influence and to teach." Ken told of frequently receiving calls or letters about his writings, and of generating more published thought in the paper, and he said this dialogue is rewarding for him personally and also, in his view, contributes something to the community.

Ken compared his spiritual journey to a voyage, "much more like a voyage than like climbing a mountain." As he explained it: "The mountain is very fatiguing, and it gets harder as you go, and I haven't found it to be that way ... As I've grown older, I've been able to reconcile things better, become more accepting of others and of life in general ... There certainly have been storms, but I have found for the most part that life gets easier."

CHAPTER V

FINDINGS

The findings of this study are presented from three perspectives. First, a comparison is made between the responses of the female participants and the responses of the male participants. Secondly, a comparison is made between the responses of the public sector participants and the responses of the private sector participants. Finally, the data from the entire study are examined in relation to each of the study's six research questions.

Comparison of Female and Male Participants

Five women and five men participated in this study. Although such a small number precludes making any broad generalizations, it is interesting to note the gender differences that emerged from the data. These differences clustered around two major themes: the questioning process and the orientation to relationships.

The Questioning Process

All participants related that they had, at one time or another, questioned their faith perspectives. For some of them it involved a temporary moving away from participation in organized religion. For others it led to a complete

rejection of organized religion and a profound change in their spiritual orientation. Even Ted, who today professes atheism, went through a questioning process to reach the point where belief in a higher being is not part of his meaning system.

Most women in the study described their questioning process with language that seemed to indicate they were seeking a response to the overall question of What feels right for me? Laura spoke of her feeling of "coming home" after a period of doubt about her spiritual beliefs. Teresa used similar language in describing the outcome of her search for a faith community, saying: "I just knew I had come home, that I belonged." In describing the process of questioning her religious beliefs and eventually leaving the church, Celia spoke of "feeling disillusioned" and "not wanting to feel like a hypocrite." Diana expressed her search for a more meaningful faith as "looking for a place where I could connect with people on a feeling level." For these women, their descriptions of the questioning process seemed to reflect a need to feel connected, to feel emotionally integrated, and to have an intuitive sense of themselves as being in the right place. While these women also thought deeply about their faith questions, they seemed to describe the process more from an intuitive perspective.

The men, for the most part, described their questioning process with language that seemed to indicate they were seeking a response to the overall question of What do I think

about this? Ken spoke of being able to resolve his questions when he found that "there was room for my belief systems within the church." In explaining how his questioning process led him away from organized religion, Carl said: "I don't want others to tell me what and how to think."

Describing the evolution of his questioning from Sunday school as a child to atheism as an adult, Ted explained that he "started challenging my own religion and then other religions, and realized they all depended on evidence that wasn't scientific ... I don't think there is any power out there orchestrating what we do ... and I think as science proceeds, religion fades." Jim spoke of his questioning process in terms of "a world view ... and seeing how it worked or didn't work." For these men, their descriptions of the questioning process seemed to reflect a need to think things through and to have a cognitive grasp of their reality. While their feelings were certainly a part of the questioning process, their descriptions seemed to emerge more from an intellectual perspective.

In some respects, the questioning processes described by Shirley and Craig represented exceptions to the tendency of the women to use intuitive language and the men to use intellectual language. Shirley described the very thorough search she has made of all types of religions and spiritual beliefs, a search that has been largely an intellectual one. Her "quest," as she termed it, has included the intuitive dimension but also seems to have focused a great deal on a

cognitive analysis of the messages of each perspective she has explored. Craig, who formerly was a church pastor, described his experience in seminary by using a phrase similar to the one used by two of the women. He said: "I discovered a whole history of folks who had been struggling with the same things as I had been ... It was like coming home." Like the other men, much of Craig's questioning process was described as intellectual, but his language seemed to incorporate the intuitive perspective considerably more than did the language of the other four men.

Orientation to Relationships

Relationships, both personal and professional, were discussed by all of the leaders in the study. In general, the women spent more time than the men in sharing information about their relationships. While the nature and quality of their relationships was of considerable importance to all participants, the women seemed to focus more on the relationship aspect of their lives and their leadership.

All participants shared information about their childhood, usually in the context of explaining what they perceived as the beginnings of their faith journey. Present family relationships, however, were not discussed in any depth by any of the five men in the study. Carl spoke of "wanting my boys to be like me, only better," and Ken mentioned that he is "determined not to interfere in the faith lives of my children ... to allow them to make their own choices." Ken also shared that the treatment of his non-

Catholic wife by family and church members caused him distress in the early part of their marriage. None of the men, though, focused on family in the same way as did some of the women.

Teresa, Celia, and Laura each discussed in some depth the importance of their family life in relation to their spirituality. Teresa reflected on the ending of her first marriage and how difficult it was to "take responsibility for making a choice which hurt people." She also spoke of the importance of her present husband's support in her spiritual life today. Celia said she finds much of her spiritual strength in her family, especially her husband. In recalling a time of particular emotional crisis and depression in her life, Celia said: "I knew for my kids' sake I had to come out of it." Laura shared her continuing closeness with her family of origin, saying it remains "the most consistent support in my life." She also spoke of the importance of her relationship with her husband, and of the challenge of balancing the needs of her marriage with the other aspects of her life.

In reflecting on their leadership, only two of the five men focused on relationship issues. Craig's concept of "covenant"--the commitment he shares with others in his agency--seemed to revolve around the notion of relationship, although he did not use that term to describe it. He spoke of becoming "partners with others who share my commitment." Craig also said that relationships are "somewhat about

connecting, but I tend to think of it more as a posture of openness." Jim also expressed some thoughts about relationships, although he rarely used the word itself. He spoke of his times of professional crisis over the years, stating that one of the main things he learned was "the importance of friends ... close personal friends that have given me support and gotten me through it." In his present position with his organization, Jim said he spends some of his energy "helping people network ... connecting people with one another to share resources, because we really are part of the whole."

All five of the women brought relationship issues into focus when sharing about their leadership, and many of the women used the term frequently in their statements. Diana shared that her leadership style is "like teaching or parenting ... with a lot of give and take ... and we really come to depend on one another in the work relationship." Laura emphasized "the way we treat one another ... and focusing on moving through things together as a team." In explaining the spiritual aspect of her leadership, Celia spent considerable time discussing her "sense of self, which comes from my spirituality, and allows me to have fulfilling relationships with others ... so we stay connected and working together for our goals." Shirley spoke of the intensity of the relationships she has formed in her school leadership. As she shared a decision she is now considering about moving on to a new leadership arena, she expressed the

difficulty of letting go of those relationships even though she senses that the time has come--for both her and her school--for her to move on. Shirley told of composing what she called "minute meditations" in a journal as a child, and she said the one she would compose today would be: "I want to stay, I love you so, but that's the reason I have to go." Teresa said of her leadership and of her life in general: "I always think of myself not solo but in relationship. And so I find my meaning when I am giving back to life, usually in some kind of relationship with others."

Summary of Gender Differences

For the most part, the women and the men in the study differed in the type of language they used to describe their processes of questioning during their spiritual journeys. Most of the women spoke of questioning at an intuitive level and finding resolution from an emotional perspective. The men's descriptions of questioning and resolution tended to use language that was primarily intellectual. It should be noted that these language differences do not necessarily translate directly into experiential or personality differences. It cannot be concluded, for instance, that the women in the study are more intuitive and the men more intellectual, but only that there were some differences in the type of language used by the two groups in describing their questioning processes.

Differences between women and men also were evident in the time and emphasis given to discussing relationships.

Only two of the men discussed relationships in great depth, and in both cases these were relationships in the work setting. All five of the women discussed their leadership in terms of relationships, and three of the women emphasized family as an important dimension of their faith lives.

Comparison of Public Sector and Private Sector Participants

Half of the study's leaders represented organizations from the public sector, while the other half were drawn from organizations in the private sector. As in the case of gender differences, a comparison by sector was not a primary focus of the study. Nonetheless, it is interesting to note the differences that emerged between the two sectors.

Both sectors included participants with a wide variety of faith perspectives. In one respect, both ends of the religious continuum were found in the private sector. Two of the five private sector leaders--Laura and Ken--were the only ones among all ten leaders who spoke of having a strong connection today with a traditional mainline church, in both cases Roman Catholic. Ted, also from the private sector, was the only one of the ten leaders to identify himself as an atheist. It might be assumed that this range occurred only in the private sector as a result of random chance rather than as a function of any true differences between the sectors. A much larger group of participants would be needed to verify or dispute this assumption.

A thorough analysis of the data revealed only one major difference between the public sector leaders and the private sector leaders. This difference involves the contexts in which the leaders function, and the consequent differences in the ways they enact their leadership relative to the larger community.

All participants in the study expressed their desire to make a contribution to the community in some way. The public sector participants function in a context that is already designed to do that. The goals of their organizations have a direct relationship to community improvement. By contrast, the private sector participants function in a profit-oriented context where organizational goals do not necessarily relate directly to community welfare.

Although the private sector leaders were chosen for the study based on their organization's involvement at some level in community improvement, most of these leaders expressed some degree of limitation that they experience as a result of their private sector status. Ted, for instance, shared his desire to become more involved in the youth programs already supported by him and his organization, but admitted the constraints he feels about that. He said: "It would take more time away from some of my responsibilities here than I can give ... and I like what I do here." Laura also described the demands of her job as limiting her ability to spend as much time as she would like in community-oriented activities. She said: "My job requires long hours, and so

many of those hours are spent in keeping the department running smoothly ... we could do more than we are doing for the community ... but where is the time?" Celia explained her company's investments in various community programs, but added that "we want to do so many other things, and we will ... but it takes energy to get those things going, and we have to keep the organization going, too."

For the public sector leaders, contributing to the community is built into their leadership process. Teresa acknowledged this, saying how happy she is that "I can give back to the community on a daily basis just by the nature of my work in the church." Craig described the "windows of light into my commitment" that he is able to open to others in his agency. Jim spoke gratefully of his ability to "take my world view and apply it right here, because what we're all about is serving the students and the community."

In summary, all the leaders expressed a desire to enact their faith, their values, or their world view to make some kind of difference in the communities in which they live and work. Leaders from the public sector seem to have more immediate access to ways of doing that, largely because of the context in which they exercise their leadership. Leaders from the private sector, although they do find ways of getting involved in the community, seem to have fewer and less consistent opportunities to satisfy that desire on a regular basis.

Research Questions

There were six major research questions for this study. Data from the interviews were analyzed in light of each of the research questions. This section presents the results of that analysis, concluding with a summary of those results.

Research Question 1

To what extent do transformational leaders identify faith and spirituality as foundational to their leadership?

In many ways, each participant had a very personalized definition of the terms faith and spirituality. They were not asked specifically to define these terms during their interviews, but their individual responses clearly emerged from whatever meanings they have come to attach to the terms in their own minds.

At this point it is useful to restate the definitions for the terms faith and spirituality that guided this study. As stated in Chapter I, these definitions are as follows:

Faith: A central aspect of a person's life orientation (Fowler & Keen, 1978) that involves "finding and making meaning of life's significant questions, adhering to that meaning, and acting it out" (Religious Education Association, 1987, p. 6).

Spirituality: An openness to both the rational and the nonrational dimensions of reality (Davis & Weaver) that includes a striving for that which is above and beyond oneself (Knight, 1987).

Nine of the ten participants identified a spiritual dimension in their lives. Ted, the tenth participant, identified himself as an atheist and also said that he does not consider himself a spiritual person in any way. As his interviews progressed, however, he expressed the belief that his values, his sense of purpose, and the ways he treats others are very much like those of his friends who do identify a spirituality in themselves. In reviewing all of Ted's data against the definitions used for the study, it seems most appropriate to identify him as a person of faith, although perhaps, as he claimed, not a spiritual person. Ted definitely is involved in the questioning and meaning-making process in his life, and in acting out the meanings he makes of life's important questions. He indicated, though, that his strivings are related to understanding how the world works, but not at all towards anything or anyone beyond himself.

The leaders indicated, for the most part, that faith and spirituality are important to their leadership. A key word in this question, though, is the word foundational. Six of the leaders did perceive their faith as providing a real foundation for their leadership, while the other four perceived it as valuable but not necessarily foundational.

Craig said: "As an element of faith I believe there is fundamental goodness and fundamental purpose," and he reflected that belief consistently in his responses about how he leads the organization. Teresa, who deals directly with

faith and spirituality issues in her church leadership, expressed a belief that her faith is what gives the "basis and the substance" to her leadership. Laura spoke of her "spiritual perspective about life, goodness, and people's inherent worth" as being the "guiding force" of her leadership. Similarly, Celia said: "My faith gives me the ground from which I operate." Shirley affirmed that her leadership is "rooted in my caring for all people at a spiritual level." Jim said that the heart of his leadership is "the Christian notion of community."

Ken suggested that his faith "enhances my leadership but is not essential to it." Ted's process of making meaning and his stated sense of purpose in "wanting to make the world a better place" are reflected in his leadership, but he would not identify those things as being foundational to it. Both Carl and Diana acknowledged a relationship between their faith and their leadership, but not one that they would call foundational.

Again it must be noted that participants identified their faith and spirituality as foundational or not foundational to their leadership based on their own unique perceptions of what faith and spirituality mean to them. A somewhat different lens might be used to further explore the data. If the definitions of the study are applied directly to the data, it can be argued that participants may, in fact, be leading with faith or spirituality as a foundation, even though they do not identify it as such.

Although this argument falls outside the boundaries of the research question, it seems appropriate to consider it.

The study definition for faith includes the acting out of meanings that are made of life's significant questions. The definition for spirituality includes striving for something above and beyond oneself. For the most part, the ways in which all the participants talked about their leadership reflected actions that are highly consistent with the meanings they have made in their faith process and/or the strivings they have for something beyond themselves. From this perspective, faith and/or spirituality may, in fact, be viewed as foundational to the leadership of even the four participants who did not identify it as such. Ken, for example, spoke of the "moral standards that would govern me even if I were not Roman Catholic ... It would be the only way to make sense out of life." Those standards, he said, do form a foundation for his leadership. If his definition of faith were expanded beyond his Catholicism and his belief in a divine being to include those standards that allow him to make sense of life, then his faith could be viewed as foundational to his leadership. A similar analysis can be made from the data obtained from Ted, Carl, and Diana, who also did not identify faith or spirituality as foundational to their leadership.

Although the terms faith and spirituality were defined for the study, they were not so defined for the participants in order to allow their own meanings to emerge. This, of

course, makes answering this research question contingent upon the meanings of the participants. This is as it should be in a phenomenological study. Although applying the study definitions to the data may offer a broader perspective, it remains a perspective that is external to the participants' own meanings. By their own definitions, faith and spirituality were identified as foundational to their leadership by only six of the ten transformational leaders who participated in this study.

Research Question 2

How do transformational leaders describe their faith perspectives and their spirituality?

Even though the research distinguishes between religion and spirituality, the two are commonly associated with one another, and all participants at least made mention of religious experiences from their childhood when speaking of their faith and spirituality. Many of the leaders related that these experiences became less meaningful to them as they grew older. Jim told of growing up "in a small town with the traditional Catholic world view of God and sin and all that ... but I was fortunate to go to a Catholic school that was a little avant-garde at the time, and then through high school began to develop a much broader picture." Shirley described her conversion to Catholicism at a very young age, but added that "later I started asking questions, and of course that's when it doesn't work." Both Teresa and Craig spoke of leaving their churches in their early teens and not returning

to any religious community for many years. Ted told a story of being ten years old and challenging his Sunday school teacher about why she was teaching him that their Christian Science religion was the only right way to believe.

For these and other participants who withdrew from organized religion, the process seemed to revolve around a search for meaning in their lives and a growing sense that their religious affiliations were not providing that meaning. In some cases, they eventually returned to some form of participation in organized religion, but only when it seemed to fit their life experience and their emerging view of the world.

In speaking of their faith perspectives today, only Laura, Ken, and Teresa spent much time discussing their involvement in organized religion. Although Ken and Laura each have had periods of questioning, both are strong today in their commitment to Roman Catholicism, and both expressed it as an important dimension of their spirituality. Teresa, as a church pastor from a small denomination, shared her perspective from that viewpoint. She said: "We will always be a small faith because we don't control people ... yet it isn't like we can believe in anything, just say 'oh, I think I'll believe in Disneyland' ... There is a lot of self-responsibility if we really live our faith."

Shirley explained the expansion of her faith beyond church by saying: "I like to go to church, but I always laugh and tell people, 'But I have a direct line!'" Carl said:

"I don't go to church much anymore, but I have a faith in something I can't touch." Celia told of leaving her Catholic church because she was "feeling like a hypocrite when my conscience came up against a lot of the church teachings." Diana said she rarely attends church today because she doesn't get "that connected feeling that I consider part of a spiritual experience."

With the exception of Ted, who identified himself as an atheist, all participants expressed some concept of an entity greater than themselves. Laura holds a fairly traditional view of "God as a being who looks after me, even though I don't understand how." Diana spoke of a "close personal relationship with a spiritual being." Although Celia said she does not speak so often of God anymore, she explained that she does believe in "a higher being, a being I trust is out there." Carl identified his sense of "a power that has to be behind the world ... it must be there, because it's all too organized."

This notion of power or energy was expressed by several other participants as well. Although Ken speaks of God, he said: "I don't see God as an individual person ... more like a force, a spirit, a power." Also referring to God, Shirley expressed her belief that "God is in all of us ... an energy, a force, a light." Teresa stated that she has a "God concept that is not a figure who will help you, but more a sense of the awe and mystery in the world." Craig shared that he has "a God sense, but it doesn't include someone with a book

doing the choosing, or even the kind of consciousness we associate with choice. But I just know when I'm marching to my drummer and when I'm out of step with the drummer."

In reflecting about his atheism, Ted expressed his belief that "people just have a real discomfort with confusion, conflict, unanswered questions; and assigning them to a category called 'God' who has the answers seems to be a very comfortable thing to do. I wish I believed in it; I'd be more comfortable!" Ted said he has accepted his discomfort as part of his life, because belief in a higher being simply is not a part of his meaning system.

For many participants, the idea of connection or unity with others came through strongly in their descriptions of their spirituality. Most often they indicated that it is a sense of connection or unity that gives their lives real meaning and purpose. Shirley's description of the "tapestry that we are all weaving together" seemed to hold much spiritual meaning for her. "My search has convinced me," she said, "that we are all one, and that we need to try to connect on that level." Diana said: "I have come to believe that the 'created in God's image' idea from the Bible really means that our spiritual senses are alike, and that is how I connect with people I am closest to, more on a spiritual level." Celia emphasized that much of her spiritual growth has come from a belief that "we don't exist in isolation ... we are here to care for one another."

Speaking of what he called his "spiritual vision," Jim

shared that "coming together with other people ... uniting our energies" is what gives his life the most meaning and depth today. Craig told of his feeling of "an allegiance with people from all areas who are struggling with similar issues--issues of meaning." His way of creating meaning, he said, has changed over the years, from being somewhat outcome-oriented to being more process-oriented. "I used to have the mindset that we create meaning by what we produce and change, by what we save ... but more and more I feel like we create meaning with a style ... it is about connecting ... and about a posture of openness."

Some of the leaders used metaphors to describe their spiritual journeys. These metaphors seemed to reflect the ways in which the leaders experience their faith and spirituality as life processes.. Ken described his process as "a voyage ... where there are storms to survive, but eventually a shore to reach ... and where I am aware of my own mortality." Diana presented the idea of "a train trip, where I have had a steady progression of time and space ... time to explore and reflect ... sometimes going off in the wrong direction, but mostly moving at a steady, introspective pace." For Shirley, the image of an "odyssey" helped explain her spiritual process. "Part of being on an odyssey," she said, "is that you don't know where it's going to lead you ... and sometimes you have to let go of things ... but I see a radiant light at the end."

Celia spoke of a "bridge of doubt" that she took quite

some time to cross in the process of leaving her Catholicism and developing a spiritual life that is more meaningful to her. Crossing the bridge, she said, involved dealing with fears and confronting her inner self in a way she had never done before. In reflecting on her spirituality, Teresa said: "It is a journey along a path toward light ... a journey of uncovering, exploring, risk-taking, willingness ... and I don't really want to know what the full outcome is; I like possibilities." Jim described his spiritual journey using the metaphor of a "spiral, going around but always slightly up, sometimes so slightly that you can't feel it ... and it's like it is around a cone that sometimes blocks the light, but even when I am in the dark spots there is always a progression going on."

These ten leaders' varied descriptions of their faith and spirituality seemed to reflect a combination of their history and their life experience, and the meanings they have attached to that history and experience. For most of the leaders, conflicts between the traditions of their history and the changing reality of their life experience seemed to be an integral part of the development of the faith perspectives they hold today.

Research Question 3

What life experiences have particularly influenced the spiritual development of transformational leaders?

Each leader shared certain life experiences that have influenced their spiritual development. For some, it was

dealing with a significant loss. For others, it was a crisis of trust or values they had to negotiate in their growth process. Sometimes it was an educational experience, involvement with a mentor, or taking major risks in some area of life. What follows is a representative sampling of each participant's responses as they related to this research question.

Craig Martin: After college, Craig was scheduled to attend law school. He said: "My life to that point was very tracked ... and I wandered around Europe and did a lot of thinking and began to see that what I was doing was not only a track but also a trap." Craig then got in touch with a former professor and was able to go to a seminary on a one-year trial grant. "At that point," he said, "it was nothing more than a breather, a time to sort things out." His experience at seminary, though, became a transforming one for him. He explained: "I learned a new vocabulary ... and I discovered a whole history of people who had been struggling with the same things I had been." As a result of this experience, Craig's life changed direction, giving him a more meaningful faith perspective that he continues to integrate and build upon in his life today.

Craig also shared two experiences that were what he called "pushing events" in changing the way he makes meaning out of life. "I lost a wife to cancer at an early age ... and I also had a parish in a working class British community, and those people have a real different perspective on pace

and patience and priorities." Craig shared that these experiences caused him to rethink his notions about what is important, and to realize he cannot always know when something he does has made a definite contribution to life. This realization moved him spiritually, he explained, to a place where "I don't want to be defined as a being by the fact that I am competent at what I do ... we are much more than that."

Teresa Clarke: Teresa shared two experiences that have especially influenced her spiritual development. The first was when she had been searching for a religious community where she could feel at home. When she first visited the church through which she later became a pastor, she said she felt "that was just it. It was the most revelational thing; the doors and windows started to open and I was just like a sponge." She explained that finding this faith community, and eventually becoming a pastor, has altered her life course and given her much more spiritual depth.

Teresa also shared the crisis of divorce when she chose to leave her first marriage. There were two aspects that especially influenced her spiritual development. First, there was the risk she took in making the decision. "I'd always really been a very dependent person," she said, "and this choice was empowering for me ... got me in touch with my own inner strength and my ability to trust my feelings." The second aspect was the pain, which she described as "a long period of time when I never thought I would feel lighthearted

again." Teresa gained a new level of spiritual awareness by allowing herself to go through the pain and be patient and nurturing with herself. "I learned," she said, "that the pain is the greatest instructor."

Shirley Rollins: Shirley described a very painful childhood, periods of abandonment by her mother, and having to fend for herself at an early age. These difficult times, she said, gave her a need for "something to cling to," which she found in her spiritual beliefs. She also told of being called "a child with special powers" by her family of origin. This was the result of "being born with a veil over my face--probably part of the afterbirth--but it was couched in superstition in the deep South." Shirley heard people talk of her as a ~~special~~ child, and decided "I had to set a course for myself ... so I began my quest at a very early age." She explained that these early life experiences have played a major role in the direction of her spiritual life today. "I became a questioning person," she said, "and I am still a questioning person ... there are so many things to be learned."

Jim Elliott: As a high school student and later in college, Jim said, he began to expand his views of faith and church. He told of his experience being educated and later teaching at a Catholic seminary where he was part of a community that began to think very deeply about faith issues. He spoke of a mentor he found there, a priest who greatly influenced his spiritual thinking. "Even today," he said,

"when I meditate and seek my inner guide, the guide turns out to be sort of an image of Father Patrick ... and I know it's actually myself finding new insights."

Jim's experience at the seminary, although transforming, eventually led to a crisis period in his life. He explained how the bishop challenged the liberal views he and his community had developed, and ultimately he had to choose between abandoning his views or leaving the priesthood. "We progressively worked our way to deinstitutionalize what Christianity was all about," he said, "and what we ended up doing was working our way out of a job!" Jim told of the tremendous sense of loss at leaving his faith community. He later married and divorced, "another painful loss," as he described it. These losses challenged his faith and caused him to reach more deeply for meaning in his life. It was moving through these experiences, Jim said, that helped him develop his image of the spiral with the points of growth in darkness that he uses today as a spiritual framework for his life.

Diana Jamison: Diana spoke of her childhood experience with religion as something that has enabled her to make a distinction between religion and spirituality today. She said: "My mother claimed to be an agnostic; my father claimed to be an atheist. We didn't have religion in the home, but whenever we settled somewhere my mother wanted the children to go to church, so I went to a lot of different churches." Diana explained that this process eventually convinced her

that spirituality doesn't always have a lot to do with church, and this realization has been important in her spiritual development.

In thinking about the last few years, Diana told of the devastating losses she has faced with so many of her male friends in the gay community dying from AIDS. She described the death of a particularly close friend as "probably the major spiritual crisis that I have ever had ... It has changed my life; it has made me truly aware of my own mortality, and more willing to experience the value of each day that I have."

Celia Estrada: Leaving her native Texas, the place where she grew up in strict Catholicism, was for Celia a major turning point in her spiritual development. She explained that she already had begun to question her faith perspective, but that getting away from the environment gave her even more freedom to explore her thoughts and her conscience. "I finally took charge of my life," she said, "and I had to admit my doubts and deal with them." Celia described the spiritual strength she gained from doing this, saying that "today I am able to live a healthier, more integrated life, because I have challenged my own faith and come up with the beliefs that are truly me instead of what someone else tells me I should believe."

Ted Radford: In recalling his childhood, Ted mentioned the three divorces of his mother and the death of his brother from childhood polio. Of his brother's death, he said:

"I was in the sixth grade, and to me it was just a mass inconvenience ... it wasn't fair; he got all the attention, and then he died! And I had to sort all that out, and it seems kind of random, doesn't it? Why him and not me?" Ted explained that he then started asking a lot of questions, and he continued to ask them as he weathered the changes brought by his mother's divorces. Eventually, he said, he became convinced that atheism was the only perspective in which he could be true to his own perceptions about life.

One of the things Ted has come to believe in his search for meaning is that "we're all wired in with a survival need, a sort of striving for immortality ... we do that through our children, and through the ideas we try to give our children and our community and our civilization." In discovering this, Ted explained, he has found an adequate sense of purpose for his life, a purpose, he said, that "kind of comes from wanting to leave here a better place than I found it."

Carl Tucker: Carl described his early life experience as the son of a minister. He expressed the belief that this gave him his basic desire to "try to do some good in the world." Although he rarely attends church today, Carl stated that his childhood upbringing in a church "probably gave me a foundation that I have built on in different ways as I have matured." Carl also told of his experience with racial discrimination in the military, of being college-educated but denied the opportunity to become an Air Force pilot or a Marine Corps officer. Of this experience, he said: "It gave

me a painful insight into reality ... it's hard for a lot of people today to really understand what went on then." This experience was part of the spiritual growth that has led Carl to become the community-minded person he is today, wanting to make positive changes and also to bring a greater awareness of Black history to others.

Laura McKinnon: Her close-knit family life as a child was a strengthening force in Laura's spiritual development. She told of feeling supported by her family, and of being grateful to have such a family when many around her did not. Laura also described a critical time in her life when she went against her family's wishes in making an educational decision. She said: "I had to really search out my own values and come to terms with being in charge of my own life." This experience, she indicated, gave her a stronger sense of self and the ability to confront other crises that came later on in her life.

Her father's death, Laura said, has been a difficult loss, one that challenged her faith a great deal. She said: "I had to reconcile my feelings about it over a long period of time ... I moved away from my faith and really went through a lot of resentment and confusion." It was resolution of this crisis, and ultimately accepting even her feelings of resentment, Laura said, that brought her back to "a place of trust in God, which is really where I want to be in my faith."

Ken Johnston: Ken shared his experience of marrying a

non-Catholic woman and being "very distressed at the kind of reception she got from my relatives and from some of the church officials." He rebelled against church and family for a time. "I had a strong allegiance to my Catholicism," he said, "but really had to question whether or not my beliefs could be reconciled with the church." Ultimately there was a reconciliation and he returned to the church. Ken shared that this experience was important in his spiritual development, affirming for him that "I can continue to be governed by my own conscience."

Although the specific experiences related by each leader were different, they all had a similar theme of challenging their meaning system in one way or another. By resolving the conflicts within those challenges, each leader seemed to have experienced identifiable spiritual development.

Research Question 4

In what ways do transformational leaders enact their faith perspectives within the communities and organizations in which they lead?

The interview data revealed that the leaders in this study enact their faith perspectives primarily by the visions they hold, articulate, and implement in their organizations and communities. The leaders expressed this idea in a variety of ways, and not all of them used the word vision. Nonetheless, each of the ten leaders expressed aspects of their leadership that spoke to the notion of vision, and in most cases those visions reflected a faith perspective.

Jim stated that the most meaningful part of his leadership is "working with other people to build a shared vision." This reflects the faith perspective he holds about placing his life "in the context of the Kingdom of God within ... and a part of the energy striving for unification in the world." Jim shared that he not only builds vision within his own organization, but also sees himself as "part of the larger vision of world peace and bringing all people together." Although her vision is not as global as Jim's, Laura described her leadership in the organization as "participating with a group of long-term thinkers," and she emphasized her desire to help herself and others maintain "a vision that looks to the future ... that will allow each of us to contribute in our own best way." Her vision, and her valuing of each person in the process, aligns with her stated spiritual views about the "synergy that happens when people come together on something ... each person has special value ... but together we create something different, something very good."

Celia described the community services in which her private sector organization has invested itself. She stated that this is "probably the most rewarding and fulfilling aspect of my work ... bringing others together, so that we are all of one mind in helping improve the community." This is, in essence, her vision, and it reflects what she shared as an important part of her spiritual orientation--a "desire and a need to give back to the world." Teresa also spoke

several times of "giving back" in sharing about her faith perspective. This aspect of her faith is enacted in the vision she brings to her church leadership. "We are in relationship together," she said, "serving one another and the community, and a big part for me in that relationship is to keep that vision before myself and others."

Ted, although as an atheist did not identify himself as having a faith or spiritual dimension in his life, expressed a vision that reflects his faith as faith is defined for this study. In his process of making meaning of life's most significant questions, Ted has developed what he called "a sense of purpose ... wanting to leave here a better place than I found it." This sense of purpose is reflected in the vision he shared about "helping to perfect the culture ... by working with the humans who are four or five years old." His organization's leadership--and specifically his own leadership--in carrying out that vision in community service reflects Ted's desire to make a difference.

Diana spoke of her leadership mostly in terms of bringing the gay and lesbian community together and also strengthening it for participation in the larger community. This vision is an enactment of her stated faith perspective that "we are all alike spiritually ... we need to connect on that level, to break down the cultural barriers that still exist." Carl's leadership also is focused a great deal on breaking down cultural barriers and on strengthening the Black community's self-awareness and self-responsibility.

His vision in this area reflects his faith statement about "a feeling that I want to do good, to help people see they can make a difference ... and a lot of this comes from a faith I have in something I can't touch." Ken articulated a vision of what he called "organizational responsibility," where each person comes to share and contribute in the organization's mission and where the organization itself shares its resources with the larger community. This vision reflects the principles of responsibility and social consciousness that Ken expressed as integral to his faith perspective.

Shirley's educational leadership has been centered around a vision of excellence for the schools and community she serves. Part of carrying out that vision, she said, has been to "give people the support they need to help themselves ... and getting people to realize that things like race and nationality don't need to keep us apart." Her vision is an outgrowth of the faith perspective she has that "all people are worthy of love, and God is in all of us." Craig spoke of his leadership vision as "entering into a covenant ... a sort of pattern of mutual commitment with a central idea we all share." As he continually redefines that covenant with his agency and with the community it serves, Craig is enacting what he called "one of my bottom lines on the faith perspective ... that it is essential for me to feel that what I am doing somehow makes me a participant in the civilizing and humanizing of humankind."

While their vision represents the major way that these leaders enact their faith perspectives, their approaches to organizational conflict and problem solving also seem to reflect their spiritual process. Many participants spoke of sharing power and responsibility as an important dimension of their leadership. For these leaders, willingness to share power and responsibility seemed to arise from a spiritual sense they have about being part of a growth process that can take place only in relation to others. Organizational conflict and problem solving are, for them, part of that growth process, and thus they are able to place those experiences in a larger context.

Craig, for instance, said: "When my bottom line faith perspective is spanning the centuries, that gives me a whole different view if we don't get a contract or whatever ... and I encourage others in the organization to stand back and see the big picture as well." Diana spoke of the conflicts and problems that are an inevitable part of her work with the gay and lesbian community. She stated: "These difficult situations bring me back to the trust aspect of my faith ... to trust myself and others to just go through this process together and to know that we are growing and making positive changes even as we experience conflict." Teresa expressed her belief that "sharing power to resolve conflicts together sometimes slows the resolution process, but we all grow more that way, and so we reach our goal together." Jim shared some of the intense conflicts that often take place in the

college system where he leads. "I try to get it into perspective," he said, "for me and for everyone else, that we can go through this and still care about one another ... and most of all that we can share the responsibility for change by keeping our ultimate purpose in mind."

Research Question 5

How do the spiritual journeys of transformational leaders influence or change their views and/or styles of leadership?

All participants indicated that their leadership undergoes some sort of change from time to time. Many acknowledged that this is part of their overall process of maturity, of learning from life experiences as they grow older. Some of the leaders in the study perceived a direct relationship between aspects of their spiritual journeys and their leadership changes, while others felt the relationship was more peripheral.

Ken, Laura, and Carl all expressed the similar perspective that their spiritual journeys continue to change them as people, and that these changes cannot help but have some effect on their leadership. They did not, however, identify any significant changes in their leadership that they perceive as being related to their spirituality.

Ted, who does not regard himself as a spiritual person, did not directly discuss his leadership in relation to a spiritual journey. He did acknowledge his growth in the organization, and he spoke of "discovery" as his overall

orientation to life. Ted said he continues to "learn about the ways people interact and communicate ... about new ways of putting things together," and that these kinds of discoveries influence his leadership behavior as well as his overall world view.

The remaining six participants--Diana, Celia, Craig, Shirley, Teresa, and Jim--all expressed some definite changes in their leadership that they directly attribute to their spiritual journeys. What follows is a quote from each of them that relates to this research question.

Diana Jamison: "Coming out of the closet as a lesbian ... no longer feeling so isolated ... was a spiritual turning point in a way. And I no longer needed to be secretive; I could fully and honestly connect with people, and that changed me into the kind of leader I am today."

Celia Estrada: "The stronger sense of self I got from facing my doubts about my faith has allowed me to reach out more in my leadership ... to be more open-minded and to lead from that openness."

Craig Martin: "As I have matured spiritually, I've moved away from that Messianic image of 'here is what we're going to do, and I'm sure about my contribution.' This has changed my leadership ... to a place where I spend more time helping folks find ways to express themselves in the organization."

Shirley Rollins: "My spiritual searching got me to a place where I realized that pluralism is not separateness ...

so now I can operate with a vision of unity while still respecting people's uniqueness and valuing each person's contribution."

Teresa Clarke: "For many years I lived being the person others wanted me to be ... but as I moved through the pain of my divorce, when I had to become totally honest with myself and others ... I changed, I had to change, and that change has impacted my leadership. Today I am able to let people see who I am; I strive for congruence, to be the same person on the outside as I am on the inside ... and I think that makes my leadership more real, more open, more of a witness to others."

Jim Elliott: "I went through an intensive workshop a few years ago that sort of set me on a new spiritual path. It was a workshop to get in touch with who you really are ... you come out with a phrase, and mine came out to be 'I'm a fun-loving man.' And I would never have thought about that myself! It's not a rational process to figure out who we are ... and that has opened up a new area for me spiritually. And I am using it in my work, seeing possibilities I have never seen before, and sharing that with others. I see my leadership changing right now, moving me towards spending more time with my ideas about paradigm shift and educating others about it."

For these six leaders, there seemed to be certain revelational points in their lives that transformed them or somehow moved them along in their spiritual journeys. Those

transformations and movements have altered their leadership perceptions and their leadership behaviors in significant ways. For most of them, the spiritual changes that occurred seemed to provide them with a new lens through which they could view themselves and their leadership relationships. As they looked through that lens, they saw new and better ways to integrate themselves as people and to integrate their lives with their leadership.

Research Question 6

How do the leadership experiences of transformational leaders influence their faith and spiritual development?

In reflecting about their leadership, nine of the ten leaders in the study identified aspects of their faith and spirituality that have been influenced by their leadership experiences. Since Ted did not identify himself as being a spiritual person, he also did not address this question directly. However, if Ted's interview data is reviewed in light of the study's definition of faith, it is apparent that the meanings he has made of life questions and his enactment of those meanings have been influenced in certain respects by his leadership experiences. He spoke, for instance, about changes in the ways he develops trust with people in the organization. "As my leadership in the organization has expanded," he explained, "I am perceived by others as having more power; I do have a great deal of power in a sense, but it sometimes has become hard to get honest feedback from people. It seems that with the magnitude of my office comes

a certain amount of emotional isolation ... and I have had to focus on trust, to struggle with what that means and how to keep communication open, because if I don't do that, my slice of reality will become narrow and distorted."

Among the other nine leaders, several expressed the idea that their leadership experiences have expanded their notions of commitment and community, and this expansion has deepened and enriched their spirituality. Jim spoke of some of his experiences in being part of an ongoing reconciliation process among divisive groups in the college system. He said: "I sort of experienced a spiritual growth in that ... a new level of commitment, not just to my own organization, but in a more global sense ... that we really can overcome the barriers and work together toward a more peaceful world." Carl shared that some of his experiences as a leader in the Black community have shown him that "there is really leadership at all levels, in people who want to participate in change for the good. And I have come to believe more and more that the good dominates if we let it, and if we work for it ... and I have become more optimistic in my faith, that we really can make a difference if we work together."

Shirley said of her leadership experiences in education: "It hasn't always been easy to hold onto my vision ... there is a lot of politics in the way sometimes. But as I've worked in the schools and the community, and seen the changes really happen, I've come to the conclusion that perfecting ourselves--becoming more like God, in a way--can only be done

through education and through love ... and that, for me, has come to involve a commitment to forgiveness and healing, and we become a stronger community when we can do that in relation to each other, and even in relation to ourselves.

Craig explained the influence of his leadership on the commitment aspect of his spirituality in terms of what he called the "covenant" he has entered with others in the agency. "As the agency has grown," he said, "the covenant has grown ... the commitments required of me have become more extensive. And I am continually in the process of redefining that commitment, and anything that forces me to think through the nature of a covenant somehow changes my spirituality." Craig said that some of those changes have involved deepening his trust in others, and being willing to take more risks in both his life and his leadership.

Other participants shared that their leadership has resulted in spiritual changes having to do with their interpersonal relationships. Celia expressed the view that her leadership "has made me a lot more open to differences in people ... we have these common hopes and dreams here, but still many of us are different in our approach. But yet we get it done by keeping the big picture in mind ... and today I know that people's differences are o.k., and really very necessary, and that disagreements are part of the process." Celia shared that her openness to differences has enriched her faith, improved many of her relationships, and helped her resolve some of the conflicts over leaving her church. Diana

said: "The more I interact with people, the more my own spirituality grows ... and sometimes in the gay and lesbian community it's something akin to being tested by fire, because we get into difficult situations where we really have to depend on one another to get where we're going ... but in that process I have learned to be more trusting, more able to be vulnerable in my relationships."

Both Laura and Ken also spoke of the interpersonal aspect of their faith as having been influenced by their leadership. Laura stated: "My leadership has taught me to be more tolerant and more willing to trust ... I have learned this from the times of conflict that we have to work through every so often ... I sometimes have to get out of the way and let the process happen, because people need room to grow in their own way, and I have begun to experience a real joy in seeing that happen." Ken said that his leadership has "probably contributed to my spiritual maturation process ... given me the chance to solidify my values, to apply them in all my relationships, and to reaffirm my beliefs about how to treat people and share responsibility with people."

Teresa's perspective about how her leadership has influenced her faith had a somewhat different theme than those expressed by the other participants. She said: "My faith has become less idealistic ... my church leadership has given me a lot of experience with the fact that we are a human bunch, that we miss the mark sometimes ... and I have become more of a realist in my spirituality, more able to see

myself and others as human beings working out our destinies in ways that are sometimes very difficult."

The responses of the leaders in relation to this research question revealed that most of them have somehow incorporated their leadership experiences into their faith and spiritual development. Most often this has happened by a process of openness to the leadership experience, especially to the vulnerability aspect of the relationships entered into by the leaders. It seemed in most cases that allowing this vulnerability, and learning from the experiences that emerged, eventually enabled these leaders to incorporate the experiences into their overall faith perspectives.

Summary

The six research questions of this study were designed to access the spiritual lives of transformational leaders and to obtain information about how their faith and spirituality interact with their leadership. The following points summarize the findings of the study in relation to the six research questions.

1. The leaders in the study attach a wide range of meanings to the terms faith and spirituality. Based on their own perspectives of these processes, six of the ten study participants identify faith as being foundational--that is, essential--to their leadership.

2. Three of the four leaders who do not regard their faith as foundational acknowledge that their faith enhances

their leadership in one way or another. The fourth leader is an atheist who, according to his own meaning of faith, does not speak of it in connection with his leadership.

3. Most of the participants to some extent associate faith and spirituality with religion, although many of them have moved away from religion in their spiritual journeys.

4. All but one of the leaders express belief in an entity greater than themselves. Some use the word God, while others use such terms as higher being, energy, force, or power.

5. The processes of connection and community-making are strong elements of the faith perspectives of many of the participants.

6. Some of the leaders use metaphors to conceptualize their spiritual process. These metaphors include an odyssey, a journey toward light, a bridge of doubt, a train trip, a voyage to an eventual shore, and a rising spiral with points of darkness and light.

7. Times of risk and loss, crises of meaning and values, and growth through education are among the salient experiences these leaders describe as having particular influence on their spiritual development. In most cases, the development seems to have taken place through the ways in which the leaders chose to resolve these experiences.

8. For most of the participants, their faith is enacted in their leadership by the type of vision they use to guide their organizations and their communities. It is vision that

involves mutuality, commitment, trust, and service to humanity. Many of the leaders also enact their faith by their approach to conflict and problem solving. This approach involves placing those processes within a larger frame of meaning that is somehow grounded in their faith perspective.

9. Most of the leaders in the study perceive an interactive process that takes place between their faith and their leadership. For most of them, their spiritual journeys have influenced or changed their leadership, and their leadership experiences have had an impact on their faith and spirituality.

10. For the most part, clear turning points in their spiritual journeys have been the most frequent source of significant changes in the participants' leadership. Often their meaning systems have been strongly affected at these turning points, and this has impacted their leadership.

11. For some participants, their leadership experiences have influenced their spiritual development mostly with respect to their perceptions about commitment and community. For others, the spiritual changes arising from their leadership have been related more to the interpersonal aspect of their faith perspective.

12. For most of these leaders, a willingness to enter fully into their leadership relationships--to be vulnerable and to trust--has been central to many of the changes that have taken place in their spirituality.

CHAPTER VI

CONCLUSIONS AND RECOMMENDATIONS

Conclusions

The purpose of this study was to develop a better understanding of the ways in which faith and the spiritual journey interact with the process of transformational leadership. The findings point to a variety of conclusions about this interaction. These conclusions are presented from four perspectives: personal, developmental, communal, and transformational.

The Personal Perspective

... most people learn to know only a corner of their room, a place by the window, a strip of floor on which they walk up and down (Rilke, 1954, p. 8).

The transformational leaders in this study have emerged from their rooms into the corridors of life by engaging themselves in processes of questioning and introspection that are reflected in their faith development as well as their leadership. In many ways, the interaction between their faith and their leadership may be viewed as highly personal to each leader interviewed. The stories they told about their spiritual journeys were unique to each of them. The

meanings they have made in their lives reflect their individual experiences and the conclusions they have drawn from those experiences.

Although the study presented definitions of faith and spirituality from the literature, the participants' interview responses came out of their own personal meanings and perceptions about faith and spirituality. The extent to which these leaders view their faith as foundational to their leadership is based upon those same meanings and perceptions. As the findings indicated, some of the leaders place their faith at the heart of their leadership, while others experience it as enhancing but not essential to their leadership.

In some respects, the participants' descriptions of their faith perspectives and their spirituality were highly personal. These descriptions reflected each leader's individual quest for meaning and purpose in life. While those meanings and purposes may be found in relation to others, they represent a process of searching that takes place to some extent on a very personal level.

In considering this personal perspective, the following conclusions have been drawn from this study:

1. At a personal level, transformational leaders seem to be involved in an ongoing process of expanding and refining their understandings of themselves and their environment. While this process certainly is not entirely unique to transformational leaders, it appears to be a very conscious

aspect of their lives and their leadership.

2. It is difficult to apply any general definition of faith in determining the extent to which transformational leaders view their faith as foundational to their leadership. Their perceptions of this relationship are bound by the individual meanings they attach to the notion of faith.

3. The faith perspectives and spiritual journeys of transformational leaders interact with their leadership in ways that are somewhat unique to each leader. While this fact does not preclude some commonalities among their experiences, it calls for a recognition of individual differences in assessing the relationship between faith and transformational leadership.

The Developmental Perspective

The middle-aged individual, having learned to cope with the many contingencies of childhood, adolescence, and young adulthood, now has available ... a substantial repertoire of strategies for dealing with life (Neugarten, 1967, p. 97).

The ten transformational leaders who participated in this study ranged in age from 39 to 59; only two of them were under the age of 45. At a time when adult development studies was emerging as a discipline, Neugarten (1967) suggested that people in the middle years, age 40 to 60, are the norm-bearers and decision makers of society. It is interesting to note that while age was in no way a selection

criterion, the leaders chosen for this study fell essentially in the 40 to 60 age range. Developmental processes seem to play a role in transformational leadership, just as they do in faith and spirituality.

Developmental issues were evident in several ways in this study. Gender differences in the questioning process and the orientation to relationships paralleled some of the current research about developmental differences between women and men. Most participants described their faith and spirituality along developmental lines, with change occurring as they matured and began to integrate much of their life experience. The life events which participants viewed as significant in their spiritual growth often involved resolutions of developmental crises. The important changes participants perceived in their leadership often were related to significant turning points in their spiritual development, although many participants reported they had not made that connection until they were asked to reflect on the interaction between their faith and their leadership.

In considering this developmental perspective, the following conclusions have been drawn from this study:

1. The interaction between faith and transformational leadership appears to take place in a developmental context. Developmental processes are reflected in both the spiritual journey and the leadership relationship. As growth and change occur in one area, there seems to be a corresponding shift in the other area.

2. Integration of their experience, particularly experience that challenges their meaning system, seems to be a major way in which transformational leaders develop, both spiritually and in their leadership.

3. Transformational leaders appear to be attuned fairly well to their developmental processes, and they acknowledge a relationship between their spiritual development and the evolution of their leadership relationships.

The Communal Perspective

In any group or institution, there are those individuals who see a larger picture of reality, perhaps a fuller dimension of faith. They are often people who have been mentored or nurtured through substantial shifts in their own perspectives. They may or may not be aware of the midwife role they do or can play in the development of others. However, such persons can be a vital part of the faith development of people within a given community (Religious Education Association, 1987, p. 56).

In many respects, transformational leaders may be viewed as those persons who do see a larger picture of reality. While most of the leaders in this study did not directly discuss their role in the faith development of others, their sense of community reflected a desire to be part of the growth process that takes place in a communal setting.

All of the participants in this study expressed some

level of community consciousness in describing their leadership. Most of them also related their faith and spirituality to notions of connection and communal participation in life. To varying degrees, these leaders all expressed a vision that places their leadership in a context of improving not only their own organizational community, but the larger community as well. Most of them were able to relate that vision to some aspect of their faith perspective.

The significance of community to the leaders in this study affirms Acklin's (1986) ideas about mature faith being based on a sense of vital involvement with the ongoing currents of life. This type of involvement is evident in the life and the leadership of each of the ten leaders who took part in this study. Some of them emphasized institutional commitments which extend into the larger community, while others spoke more of a global consciousness within which their institutional commitments exist.

In considering this communal perspective, the following conclusions have been drawn from this study:

1. The spiritual journeys of transformational leaders appear to bring them into a deep and committed relationship with many levels of community. They are committed to their interpersonal communities, their organizational communities, and ultimately to the global community. These commitments not only give purpose to their lives, but also provide a context within which they exercise their leadership.

2. Transformational leaders seem to develop visions for

their organizations that are consistent with the communal aspect of their faith perspectives. This vision not only reflects the leader's valuing of commitment relationships, but also provides a meaning-making context within which faith development continues to take place.

3. By sharing their vision and providing opportunities for commitment, transformational leaders often may be in a position to influence the faith development of others in their organizations and communities.

The Transformational Perspective

Leadership is about transformation.

A definition which states that leadership is a relationship of people who intend real change is a paradigm that articulates what transformation is all about (Rost, 1988, p. 43).

The participants in this study were identified as transformational leaders because all of them do, in fact, participate in change-making relationships with others. All of the leaders in this study shared information that in some way relates to the transformational nature of the leadership relationship. They identified mutual purposes that arise from the vision they share with others in their community or organization. These purposes transcend day to day concerns because the vision that guides them extends beyond the organization itself. The leaders in the study also spoke of their participation in change processes that somehow respond to the needs of the human community. Most of them expressed

the themes of caring and generativity that also characterize the transformational leadership relationship. Many of these leaders discussed in some way the notions of vulnerability and trust in their leadership relationships.

The spiritual journeys of most of the participants also reflect in certain ways a process of transformation through relationships. Many participants described their spiritual challenges as arising from relationships with family, church, or community. Most of them expressed aspects of their faith development that involve realization of the need for unity among people, and for dealing with issues of commitment. Increases in openness and trust in their personal or their professional relationships also was a recurring theme in many of the leaders' descriptions of their spiritual journeys.

In considering this transformational perspective, the following conclusions have been drawn from this study:

1. Mutuality, commitment, trust, and vulnerability appear to be characteristics of both the spiritual journeys and the leadership relationships of many transformational leaders. It is within the context of those characteristics that much of the interaction between faith and leadership seems to occur.

2. When viewed as a relationship among people, transformational leadership appears to generate opportunities for faith development among those who participate in the leadership relationship. This development takes place as the relationship grows and changes, and as commitments are made

and maintained within the relationship.

3. The spiritual journeys of transformational leaders seem to provide a field of meaning into which they are able to incorporate the transformational aspects of their leadership experiences.

4. A posture of willingness seems to be at the heart of the transformations that take place in both the faith lives and the leadership of transformational leaders. This includes willingness to seek and enact mutuality of purpose, to make and maintain commitments, to establish and nurture trust, and to exhibit and value vulnerability. Such willingness seems to provide a channel through which the growth processes of faith and leadership are able to continuously interact and build upon one another.

Recommendations

Based on the findings and the conclusions of this study, the following recommendations are made for future research and practice:

1. The in-depth nature of this research limited it to an examination of the faith lives of only ten transformational leaders. Additional studies are needed in this area to broaden the base of information about the interaction between faith and leadership. These studies should be conducted not only by leadership researchers, but also by scholars in other fields such as adult development, sociology, and psychology. As Ellison (1983) noted, most sociological research about the

quality of life has focused on material, social, and self-esteem needs. It has largely ignored the human need for transcendence, that is, for purposes in life that involve a sense of ultimate meaning. Since faith and transformational leadership both are related to transcendent purpose, studies in these areas can contribute to the body of knowledge in other fields as well.

2. Since faith and transformational leadership seem to interact in developmental ways, more research is needed about this process throughout the life cycle. Longitudinal studies should be conducted that would provide a better perspective of the relationship between faith and transformational leadership over the life span. The Religious Education Association (1987) called for such research, and this study confirms the need for it.

3. The participants in this study were drawn from the higher levels of responsibility in their organizations. Transformational leadership takes place, however, at many levels in organizations and communities. It would be helpful to learn more about the spiritual journeys of others who participate in the leadership relationship even though they do not hold positions of high responsibility in their organizations or communities.

4. Not all leaders are transformational leaders. Comparative studies among transformational leaders and nontransformational leaders would be helpful to determine what aspects of the faith/leadership interaction are actually

unique to transformational leaders.

5. The processes that allow for the interaction of faith and leadership need to be examined more extensively. This study has identified some of those processes. They include the development and enactment of transforming visions, an integration of life and leadership experiences, and a posture of willingness and vulnerability. Both scholars and practitioners of leadership must explore these processes more fully, through study and through dialogue, so that they can be used to the benefit of all who are involved in the leadership relationship.

6. Information about the relationship between faith and leadership should become part of an interdisciplinary approach to leadership education. Legere (1984) pointed out that each discipline seeks truth in its own arena, but all disciplines must direct themselves to a more universal truth. Leadership scholars have begun to realize the importance of integrating research from a variety of disciplines (Rost, 1984). Research on faith is just one of many areas that can be included in this integration process.

7. Leadership practitioners need more opportunities to reflect on the relationship between their spiritual journeys and their leadership. Many of the leaders in this study expressed satisfaction at being able to do this by participating in the study. They indicated, though, that they have had little reason or opportunity to do such reflecting in the past. While it may be unrealistic to

expect these opportunities to be provided within most organizational settings, it is an area that might be explored by innovative leadership development consultants and practical theology programs.

8. The dynamics of the faith/leadership relationship need to be examined through what might be called a community lens. This study has revealed that community consciousness and commitment to the public good provide some of the connecting links between faith and transformational leadership. The communal aspect of spirituality has been emphasized in some of the literature (Erickson, 1987; Treadwell, 1985), and the call by Bellah, et al. (1985) for a renewal of public commitment in an era of individualism has been heard and discussed by scholars throughout American society. While studies such as this one help to illuminate the significance of community in the faith/leadership relationship, the information comes from the individual perspectives of the leaders in the study. By conducting research about faith and leadership through a community lens, information could be gathered from a different perspective. This perspective would add a new dimension to the process of understanding the faith/leadership relationship.

Using this community lens would involve studying groups of people who exist in community, such as a university, a service agency, a church, a government body, a volunteer organization, or a company in the private sector. Spiritual journeys and leadership relationships would be examined

within the context of each person's participation in the community. This would include exploring the community's culture, the commitments that exist within the community, and the commitments the community has made to the larger society. Such studies would help clarify the role that community plays in the relationship between faith and leadership.

Concluding Remarks

Powerful world events took place during the time period in which this study was conducted. Nations in Eastern Europe rallied for freedom from Communist rule, and the Berlin Wall came down. The anti-apartheid movement in South Africa saw a long-awaited victory with the release of Nelson Mandela from prison after more than a quarter century. While world leaders were not the subjects of this study, contemporary world events continue to point to the need for leadership at all levels in an effort to build a better future.

In commenting on that future, Cummings (1989) stated, "The first step towards the well-being of our planet is not political but spiritual" (p. 34). Yet the political dimension of leadership seems to be much more apparent than the spiritual dimension. This was confirmed by the leaders in this study, many of whom commented that they don't often consciously connect their spirituality with their leadership. In reflecting, though, most of these leaders discovered a number of linkages between their faith lives and their leadership. As transformational leaders, these women and men

are vitally interested in human welfare, and that interest is reflected in their spiritual journeys and their leadership.

Transformational leadership remains, to some extent, an elusive concept in the field of leadership studies. Since transformational leadership is a relationship, it is dynamic, and the dynamics of any relationship are complex and often difficult to assess. Enough has been learned, though, to be able to affirm that transformational leadership plays a significant role in the improvement of the human community. Thus, an ongoing study of the dynamics of transformational leadership is appropriate and necessary. Although findings from this study are not highly generalizable due to the small number of participants, they do provide insights into one aspect of the dynamics of transformational leadership.

We have much more to learn, not only about the relationship between faith and leadership, but also about the many other dynamics involved in the transformational leadership relationship. In a sense, this learning is an intellectual journey, somewhat akin to the spiritual journeys shared by the leaders in this study. Our journey begins with a desire to obtain a more thorough grasp of the realities of transformational leadership. If it seems at times that we are traveling in a circle, perhaps we are, as we gain new insights around each curve. And, as Eliot (1952) so aptly put it, "The end of all our journeying is to end up where we began, and to know the place for the first time" (p. 145).

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Appendix A

CONSENT FORM

This form is an agreement designed for the protection of any individual who participates as a subject in research.

Title of Research: **Faith and Leadership: The Spiritual Journeys of Transformational Leaders**

1. The purpose of this research is to study the relationship between faith and transformational leadership. Individual interviews will be conducted with ten (10) persons who are identified as transformational leaders in San Diego County, California. The researcher will ask participants to share information about their faith and spiritual journeys in relation to their leadership behavior.
2. Each participant will be interviewed twice. The follow-up interview will be used to clarify and expand upon the first interview. All interviews will be audiotaped and transcribed for analysis.
3. Confidentiality of participants will be assured by using pseudonyms and by deleting other identifying information.
4. There are no risks anticipated for any participant.
5. Several potential benefits may occur for participants in this research. They may reach deeper insights about their leadership and raise new questions that will be guideposts for the next phase of their spiritual journeys. They also are likely to engage in a level of introspection that may enhance their personal and professional relationships.
6. Participation in this research is voluntary, and any participant may withdraw at any time.
7. The undersigned participant has been given the opportunity to ask questions about the procedure, and all questions have been answered prior to signing this consent form.
8. There is no agreement, written or verbal, beyond that expressed on this consent form.

I, the undersigned, understand the above explanations and I give consent to my voluntary participation in this research.

Signature of Participant	Date
Signature of Researcher	Date
Done at _____ ,	
City	State

Appendix B

INTERVIEW GUIDEQuestion 1

Does your life have a spiritual dimension, and if so, how would you describe it?

Subquestions: What is the relationship of your spiritual dimension to the rest of your life?
How have your faith and spirituality changed over your lifetime?

Question 2

Which of your life experiences have especially influenced your spiritual growth or your faith development?

Subquestions: Why have these experiences been influential?
How have these experiences been influential?

Question 3

What are the most significant questions or mysteries in your life?

Subquestions: How have you approached those questions or mysteries in the past?
What do you think and/or feel about them today?
How do you respond, in general, to life questions or mysteries? (e.g. with frustration, equanimity, curiosity, acceptance, awe, etc.)

Question 4

How do you keep a sense of purpose in your life when you are faced with great loss or tragedy?

Subquestions: What have been the major crises in your life to this point?
What has enabled you to survive these crises?
What gives your life purpose even in the midst of crisis?

Question 5

Do you believe that you enact your faith in any ways through your leadership, and if so, how?

Subquestions: What aspects of your faith are present in your leadership?
Do you believe your faith is basically the foundation for your leadership?
On a continuum from essential to peripheral, where would you place your faith in relation to your leadership?

Question 6

Has your spiritual journey affected your leadership, and if so, how?

Subquestions: What specific changes have taken place in your leadership as a result of the course of your spiritual journey?
What, if any, are the qualitative indicators of the impact of your spiritual journey on your leadership?
What specific aspects of your spiritual journey have most affected your leadership, and why?

Question 7

Have your leadership experiences influenced your spiritual journey, and if so, how?

Subquestions: Do you experience your leadership as a part of your spiritual journey or more as something separate from it?
What specific changes have taken place in your spiritual journey as a result of your experiences as a leader?

Question 8

Is there a metaphor that helps you conceptualize your spiritual journey, and if so, what is it?

Subquestions: How does this metaphor serve to explain or describe your spiritual journey?
How do you use the metaphor in your spiritual journey? (e.g. writings, visualizations, etc.)
What specific aspects of your spiritual journey are most represented by this metaphor, and why?